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A

CHRONOLOGICAL CATENA

OF

ANCIENT FATHERS AND COUNCILS,

ETC. ETC.

ON THE DOCTRINE OF

SPIRITUAL REGENERATION

IN

HOLY BAPTISM.

BAXTER, PRINTER, OXFORD.

A

CHRONOLOGICAL CATENA

OF

ANCIENT FATHERS AND COUNCILS,

TOGETHER WITH

THE TEACHING OF THE REFORMERS

AND MORE RECENT DIVINES OF OUR CHURCH,

ON THE DOCTRINE OF

SPIRITUAL REGENERATION

IN

HOLY BAPTISM.

"Wherefore seeing we also are compassed about with so great a cloud of witnesses." *Heb.* xii. 1.

"Let us hold fast the profession of our Faith without wavering." *Heb.* x. 23.

OXFORD AND LONDON,
JOHN HENRY PARKER.
1850.

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" He (Abp. Laurence) has investigated the genealogy of these Offices, and shewn that this doctrine pervades all those documents, from which we can infer their true drift and import, on legitimate principles of analogy and induction. He has traced the doctrine which they exhibit to the writings of Cranmer, the Two Books of Homilies, the Paraphrase of Erasmus, the Works of *Luther*, and the Public Services of the Lutheran Church. As we ascend higher, the line of testimony continues unbroken, and the doctrine of Regeneration *in* and *through* Baptism, as a necessary Article of the Christian Faith, grounded on our Saviour's express declaration, may be traced backward, *without interruption*, from the time of the Reformation to the days of the Apostles." *General View*, p. 88.

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BAPTISMAL REGENERATION.

THAT persons brought up within the pale of the English Church, and instructed according to *Her* teaching, could ever doubt that *She* unequivocally holds and teaches the doctrine of *spiritual Regeneration* in Holy Baptism, may well excite the wonder of any honest, simple minded person, who reading plain and intelligible language, such as that of our Church's Formularies, cannot comprehend how any than one meaning could ever be attached to the words made use of. Still we have heard much of late, of persons who distinctly deny the Church to hold such doctrine, which they hesitate not to designate "damnable," "hellish," and "soul destroying;" while by the repugnance manifested to the Baptismal Office, and the explication of the doctrine of the Sacraments subjoined to our Catechism, they tacitly *admit* that which in words they deny. For if it be not part of the doctrine of the Church, why should it have been made by some the pretext of separation? Why should a clamour be raised, that such expressions as imply the doctrine should be expunged from the Liturgy? The facts speak for themselves, and shew, that whatever construction they may have been pleased to place on the words,

so as to make it square with their own individual opinions, to say the least of it they have sore misgivings of the truth of their own *professed* disbelief, or even doubt of the mind of the Church in this matter. Had they ever felt such *uncertainty*, which is with the utmost stretch of charity hardly to be conceived, their doubts have lately been set at rest by the decision of the *Ecclesiastical Court*. It is clear that such is the case, by the fact of their appealing from that decision; not that its reversal can be their only and ultimate object, but as a step preliminary to a renewed demand to have the obnoxious dogma removed, to avoid the *necessity* of secession which *honesty* would demand, or the pain of privation and expulsion which *authority* might, and most certainly ought to, inflict. Truly we ought to deal most tenderly with the infirmity and ignorance of our brethren, and compassionate them, however great their error, if we are persuaded that in that error they have fallen by honest though misguided minds. We might at least respect them as "suffering for conscience sake." But in the present instance the case is widely different. Those on whom the inconvenience would have fallen, in the event of the former sentence having been confirmed, would not have suffered *persecution* for righteousness sake, as they would have had the ignorant believe, but simply have borne the *punishment* brought on them by their own deliberate dishonesty. But we are told, the *relief*

of conscience from an insupportable yoke, imposed by the enforcement of this particular doctrine, is the cause of the continued agitation of the subject; but how is this to be either credited, or the demand complied with? What conscience can men be supposed to have, who for years have ministered in, and received emolument from, a Church, whose doctrine they hold not, and endeavour to disprove? Where is the tender conscience, I would ask, of men, who at their Ordination swore to minister according to the Church's Ritual, and yet by mutilations and omissions change the character and meaning of the very forms by which they profess to minister? Where is the tender conscience of that man, who can, if not mutilate the Office by which he administers the Sacrament of Baptism, mumble over words which he does not believe, and thereby come before God with a lie in his right hand, and hypocrisy in his heart? What can we think of the conscience of him, who, by receiving the words in an *hypothetical sense,* can dare to kneel down and return God thanks for a benefit, of which in the case before him he either disbelieves or doubts the conveyance? What can such conduct be characterized as, except it be as solemn and profane mockery of God? And *how,* since in the cases wherein they admit the conveyance of the gift, they do it in consideration only of the faith of the sponsors and natural parent, and where they doubt or deny, it is on the grounds of the unworthiness of the parties

bringing the child? How is it they so closely follow the popish doctrine of *intention*, and perceive it not, neither that such an *hypothesis* legitimately carried out must result in the denial of the blessed Sacraments being means of grace at all?

But to look at the subject in another point of view. Now that the decision of the Ecclesiastical Court has been reversed, and suppose the wished for result to be ultimately attained by the expunging the doctrine of Spiritual Regeneration from the Offices of Baptism and the Catechism, will they have gained the relief of conscience they profess to seek? Certainly not, so long as the Collects and Confirmation Service continue unrevised; nor yet so long as the *Articles* (xxv.) declare the Sacraments to be "*effectual* signs," that is, signs *actually conveying* the *invisible grace* of which they are *visible seals*. But even here concession cannot cease. The controversy can know no end, till those words, "the forgiveness of sins," and "one Baptism for the remission of sins," be blotted out from the *Apostles' and Nicene Creeds*, and our pure, holy, and beloved Church become *heretical*, by the positive denial of a *Catholic and Scriptural verity*. May God in mercy grant, that the sin of thus having opened the way for such innovations, may not be visited on this generation, and give holy boldness to those in authority, even yet to endeavour to retrieve the error, or, if needs be, to "resist unto blood, striving against sin,"

rather than altogether give way, through a mistaken estimate of Christian charity, to the clamour of (to call it by the least offensive name) the scruples of misguided consciences.

I propose not, however, to consider the probable effects of concession, nor to weigh the present or the ultimate object of those who desire change; the present pages are written rather with the design of confirming those who yet stand firm, and to conciliate those who are yet open to conviction, by tracing the *doctrine of Regeneration by the Holy Spirit of God in Baptism,* through the writings of the Fathers of the Church, commenting on the words of *Christ* and *His* Apostles, as the channel by which the stream of truth has come down to us; and therefore as a truth which neither those who have power in Church or State can tamper with or modify, *without committing most deadly sin.* Without stopping to trace out all the texts which bear upon the subject, believing that if instead of a hundred, those four only, John iii. 5; Acts ii. 38; 1 Cor. xii. 13; Titus iii. 5; were fully sufficient to establish the point, I shall leave the authorities subjoined to shew how the mind both of the Spirit and the Church, bearing witness with the Spirit, has been discerned and elucidated by the Bishops and Fathers of the Catholic Church, from the earliest ages to the present day.

Beginning with the Apostolic Fathers, the first we will cite is

BARNABAS. A. D. 50.

"Consider how *He* has joined both *the Cross and the Water* together. For this *He* saith, Blessed are they who putting their trust in the Cross, descend into the Water: for they shall have their reward in due time: then, saith He, I will give it them. But as concerning the present time, he saith, their leaves shall not fall; meaning thereby that every word that shall go out of your mouth, shall, through faith and charity, be to the conversion and hope of many. In like manner does another Prophet speak; 'And the land of *Jacob* was the praise of all the earth,' magnifying thereby the vessel of *His* Spirit. And what follows? 'And there was a river running on the right hand, and beautiful trees grew by it, and he that shall eat of them shall live for ever.' The signification of which is this; *That we go down into the water full of sins and pollutions, but come up again bringing forth fruit: having in our hearts the fear and hope which is in Jesus,* BY THE SPIRIT." *Cath. Epist.* sect. xi. p. 308. Abp. Wake's trans.

HERMAS. A. D. 75.

"I asked her, Lady, why is the Tower (i. e. the Church) built upon the Water (i. e. Baptism)? She replied, I said before to thee, that thou wert very wise to inquire diligently concerning the building, therefore thou shalt find the truth. Hear, therefore, why the Tower is built upon the Water: *Be-*

cause your Life IS, *and shall be, saved by Water:* for it (the Tower) is founded by the Word of the Almighty's honourable name, and is supported by the invisible power and virtue of God." *Herm. Vision* iii. §. 3. Wake's translation, p. 350, 1.

"And I said unto him, I have even now heard from certain teachers that there is no other repentance besides *that of Baptism; when we go down into the water, and receive the forgiveness of our sins:* and that after that we must sin no more, but live in purity, &c." *Herm. Commands.* iv. §. 3. Wake's trans. p. 371.

"And I said, Sir, shew me this further. He answered; What dost thou ask? Why did these stones come out of the deep, and were placed into the building of this tower, seeing that they long ago carried those holy spirits? It was necessary, said he, for them to ascend *by water,* that they may be at rest. *For they could not otherwise enter into the kingdom of God, but by laying aside the mortality of their former life.* They therefore being dead, were nevertheless *sealed with the seal of the Son of God,* and *so* entered into the kingdom of God. For before a man receives the name of the Son of God, he is ordained unto death, but when he receives that seal, he *is freed from death, and assigned unto life. Now that seal is the water of Baptism, into which men go down under the obligation unto death, but come up appointed unto life, &c.*" *Herm. Similitude* ix. §. 16. Wake's trans. p. 445.

JUSTIN MARTYR. A.D. 140.

"*Christ* the first-begotten of all creation, became again the beginning of another race, *born again by Him through water* and faith, and that wood which contains the mystery of the Cross; in like manner as *Noah* was saved with his, borne upon the water." *Dial. c. Trypho*, §. 138.

"And we, who through *Him* have approached to God, *have received the circumcision*, not in the flesh, *but the spiritual*, which *Enoch*, and those like him, kept. But we, having become sinners, *received it through Baptism*, by the mercy of God: *and all may alike receive it.*" *Dial. c. Trypho*, §. 43.

"Afterwards, they are brought to the place where water is, and they *are regenerated after the same manner of regeneration that we are regenerated* withal." "*And we in the water* are made partakers of the forgiveness of our sins before committed." *Apol.* 2. *quoted by Bp. Beveridge on Art.* xxv. p. 459.

THEOPHILUS. A.D. 160.

"Therefore I proclaim, come, all ye tribes of the nations, *to the immortality of Baptism.* Come to *freedom from slavery*, to *a kingdom* from a tyranny, to *incorruption* from corruption. And how, say they, shall we come? How? *By Water and the Holy Spirit*, whereby Paradise is watered, whereby the earth is made fruitful, whereby the

plants grow, whereby living things increase, and, in a word, *whereby man born again is quickened,* wherein *Christ* also was baptized, wherein The Spirit also descended in the form of a dove." *Hippol. in Theoph.* §. 8. *quoted in Oxford Tracts,* 67. p. 362.

"Besides, the things produced from the waters were blessed by God, that even this might be a sign, *that men should receive repentance and remission of sins through water and the washing of regeneration,* as many as came in truth, and were *reborn,* and received blessing from God." *Theoph. ad Autol.* ii. 16. p. 361. Ed. Bened.

IRENÆUS, Bishop of Lyons. A.D. 184.

"And again, committing to *His* disciples *the power of regeneration to God. He* said to them, 'Go ye, teach all nations, baptizing them in the Name of the Father, and the Son, and the Holy Spirit.'" *Lib.* iii. c. 19. Ed. Grabe.

"The Holy Ghost descended upon the Son of God, become the Son of Man, accustoming *Himself* in *Him* to *dwell in the human race,* and to abide in man, and to dwell in the work of God, working the will of the Father in them, and renewing them from their decay to the newness of *Christ.*" *Lib.* iii. 17. 1.

TERTULLIAN, Presbyter of Carthage. A.D. 200.

"We are little fish, we are *born in water* of our Ἰχθὺς, *Jesus Christ;* nor can we be safe otherwise than by remaining in the water; i. e. by continuing in our baptismal faith and purity." *Tertull. de Bapt.* c. i. p. 224.

The play upon the Greek word Ἰχθὺς, which signifies a fish, may be thus explained.

Ι. Ἰησοῦς, *Jesus.*
Χ. Χριστὸς, *Christ.*
Θ. Υ. Θεοῦ Υἱὸς, *Son of God.*
Σ. Σώτηρ, *Saviour.*

Speaking of *Unction,* which in those days accompanied Baptism, he says:

"The flesh is anointed, *that the soul may be consecrated:* the flesh is signed, *that the soul may be fortified.* The flesh is overshadowed with the imposition of hands, *that the soul may be enlightened by the Spirit.*" De Resurrectione Carnis.

"Thus, throughout this whole series of sayings, while He separateth our members from unrighteousness and offence, and joineth them to righteousness and holiness, and transfers them from the ways of sin to the gift of eternal life, He holds out to the flesh also the recompense of salvation: for it had been no ways consistent to enjoin it its own peculiar

discipline of righteousness and holiness, unless it had also in store a reward for that discipline. No; nor might Baptism itself have been bestowed upon it, *unless by regeneration it also were inaugurated to restoration:* which also the Apostle impresses; 'Know ye not, that all we who have been baptized into *Jesus Christ,* were baptized into *His* death? Therefore we are buried with *Him* by Baptism into death: that like as *Christ* was raised up from the dead by *the glory of the Father,* (i. e. by the Holy Ghost,) even so we also should walk in newness of life.'" *De Resurrect. Carnis,* c. xlvii.

Clement of Alexandria. A.D. 204.

Speaking of the Trine dedication, he says:

"The baptized person, by this dedication to the blessed Trinity, is delivered from the corrupt trinity, viz. the devil, the world, and the flesh, and is now *sealed by* the Father, Son, and Holy Ghost." *Theod. Epitom.* p. 573.

Hippolytus. A.D. 212.

"See, beloved, how the Prophet" (quoting Isaiah i. 16.) "foretold the *cleansing of Baptism.* For whoso descends with faith *into the Laver of regeneration,* renounces the evil one, and is placed on the side of *Christ,* denies the enemy, and confesses that *Christ* is God: *puts off slavery, and puts on adoption: returns from Baptism bright as the sun,*

gleaming with the rays of righteousness: and what is most, *ascends a son of God,* and *joint-heir with Christ.*" Hom. in Theoph. §. 9.

ORIGEN. A.D. 230.

Speaking of sin against the Holy Ghost, he says;

"God the Father pervades all things, and contains all things, animate and inanimate, rational and irrational: but the power of the Son extends itself only over rational things, of whatever kind, among which rational things the Gentiles are, who blaspheme, not having as yet received the faith. But the *Holy Spirit* developes Himself in those alone, who have been *made partakers of It by the grace of Baptism.* When therefore the heathen commit the sin of blasphemy, they sin against the Son, since *He* is in them; but they are capable of obtaining pardon, when they shall be deemed worthy of the gift of regeneration. *But when baptized persons, on whom the gift of regeneration has been conferred,* sin; that kind of sin, he says, reaches to the guilt of sin against the Holy Ghost, since he who sinned was *born in Him;* and that on this account sin against *Him* is unpardonable." Quoted by *St. Athanasius* in his Comment on *Matth.* xii. 32. *Opera,* tom. i. p. 971. (Ed. fol. *Coloniæ,* 1686.)

"You must know, that as the wonderful miracles in the cures wrought by the Saviour, being symbols of those who were continually, by the word of

God, being freed from all sickness and infirmity, nevertheless were profitable when they took place in the body, inviting to faith those so benefitted; *so also the washing through water,* being a symbol of the cleansing of the soul washed from all stain of sin, *is in itself also, to him who yieldeth himself to the divinity of the power of the invocation of the Adorable Trinity, nothing less than the beginning a fountain of divine gifts.*" Comment. in John, tom. vi. §. 17. p. 133. Ed. *De la Rue.*

FIRMILIAN, Bishop of Cæsarea in Cappadocia. A.D. 250.

"As the Apostle *Peter* laid down, saying, '*In* like manner also shall Baptism save you,' shewing that as they who were not in the ark with *Noah,* were not only not cleansed and saved by water, but perished forthwith in that deluge; so now also whoever are not in the Church with *Christ,* shall perish without, unless they turn through repentance to *the one and saving Laver* of the Church." *Ep. ap. Cyprian. Ep.* 75.

CYPRIAN, Bishop of Carthage. A.D. 250.

"For *that it is Baptism, in which* the old man dies, and *the new man is born,* the blessed Apostle shews forth and proves, saying, '*He hath saved us by the Laver of Regeneration.*' But if *Regeneration is in the washing,* that is, *in Baptism,* how can

heresy beget sons to God by *Christ?*" *Cyp. Epist.* lxxiv. p. 140. *Benedict. Edit.*

The same Father answers the question elsewhere, saying, "that such Baptisms beget not children to God, but to the devil." *De Unitate Eccles.* §. 11.

Again; "Wherefore the water must be cleansed and sanctified by the Priest, that by its washing it may *wash away the sins of the man that is baptized.*" *Epist.* lxx. §. 2. p. 211.

See also his letter to *Magnus.* *Epist.* lxxvi. §. 9. p. 249. &c.

AMMONIUS. A.D. 251.

"Not all Baptism, but only that into the *Lord Jesus, effects the cleansing away of sin.*" Cranmer's Catena ad Actt. xxii. 16.

DECREE OF AN AFRICAN SYNOD, held A.D. 254, at which Sixty-six Bishops were present.

(Answer to *Bp. Fidus,* as to the time when Baptism was to be administered to infants.)

"As for the matter of infants, whom you said were not to be baptized within the second or third day after their nativity, or, according to the law of circumcision, within the eighth day thereof; it hath appeared to us, in our Council, quite contrary. No one maintained your opinion; but we all judged, that the mercy and grace of God was to be denied to no man. For since the Lord said in

the Gospel, The Son of Man came not to destroy, but to save the souls of men, therefore as much as lies in our power, no soul is to be lost; for what is there defective in him, who has been once formed in the womb by the hands of God? Indeed it seems, that children increase as they advance in years; but yet whatever things are made by God, are perfected by the work and majesty of God their Maker. Besides, the Holy Scriptures declare, that both infants and adult persons have the same equality in the Divine workmanship. When *Elisha* prayed over the dead child of the *Shunamite* widow, he lay upon the child, and put his head upon his head, and his face upon his face, and his body upon his body, and his feet upon his feet. This may be thought impossible, how the small members of an infant should equal the big ones of a grown man; but herein is expressed the divine and spiritual equality, that all men are equal, and alike, when they are made by God: that though the increase of our bodies may cause an inequality with respect to men, yet not with respect to God: unless *that grace, which is given to baptized persons,* be more or less according to the age of the receiver: *but the Holy Ghost is given equally to all,* not according to measure, but according to God's mercy and indulgence. For as God is no respecter of persons, so neither of years: *He* equally offers to all, the obtaining of *His* heavenly grace." Quoted by *Cyprian, Epist.* lix. §. 2. 3. &c.

CYRIL OF ALEXANDRIA. A.D. 254.

"The old Law figured this cleansing by shadows, and foreannounced *the grace through Holy Baptism;* (quoting Numb. vii.) and what this water of purifying is, the most wise *Paul* teacheth, 'If the blood of bulls, and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more the blood of *Christ?*' *Wherefore* the Laver effected a cleansing of the flesh through the water of purification: but *Christ through Baptism melts away all the defilements* of the soul." *On the Consecration of Levites, in Is.* l. i. *Or.* i. p. 17.

"Observe how the leper is brought to the priest, when come 'without the gate,' and aloof from the camp. For *Christ* having our likeness visited us, outcast as it were, and abiding without the holy and sacred city. And having looked upon us, *He* made us *clean, through Holy Baptism* and *His* Body. For *He* was sacrificed for us. The hyssop may be a type of the Holy Spirit, fervent in *His* operation, for of such nature is hyssop. Wherefore this sort of herb is fitly employed with *the living water;* for *we are baptized in the Holy Ghost and fire:* as is written; The leper having been sprinkled seven times, was then freed from all charge of leprosy. And *Christ* also made us *clean, sanctifying us through Holy Baptism.* For this I think is meant by the 'seven times.' And so blessed *Paul;* 'where sin abounded, grace did much

more abound.' Wherefore, *the largeness of the grace,* and, so to say, *its perfectness in cleansing,* is signified by the 'seven times.'" *Glaph. in Lev.* l. i. p. 356, 7.

"Consider herein again, the whole mystery of our Saviour, and *the purification of Holy Baptism.* The participation of the very mystic *Eucharist* contains in it the announcement of the death and resurrection of *Christ Himself.* Which, having first induced believers to confess, we bring them *to Holy Baptism, and consecrate them in the blood of the everlasting Covenant.*" . . . "The *Laver* again shews, that the Jewish Synagogue" (represented by the leprous house) "could not be otherwise cleansed from the defilement of disobedience, and lay aside the stains of their varied offences, except only through the blessing from *Christ,* and confession and faith in *Him, perfected and sanctified through Holy Baptism.* For observe how, by what is said, *Christ* is wholly depicted to us, and faith in *Him,* and confession of *Him* signified. For by 'the living bird,' you may understand the ever-living and life-giving and Heavenly Word; by 'the slain,' the precious blood of the Temple of *His* body which suffered; and by the incorruptible wood, *His* incorruptible Humanity; by the hyssop, *the Spirit;* by 'the scarlet,' the confession of the Blood of the New Testament; by the 'living Water,' the *life-giving grace of Baptism,* which in the very Passion, the side of our Saviour excellently

indicated, sending forth together blood and water; wherewith, he says, the house must be sprinkled, that it may be purified; according to that, '*I* will pour clean water upon you, and ye shall be cleansed.'" *Homil.* xvi. §. 2.

NEMESIANUS, Bishop of Thubunis. A.D. 258.

"The Spirit cannot operate without water, nor the water without the Spirit." *Acta Concil. Carth. apud Cyprian.* p. 444.

VINCENTIUS, Bishop of Thibaris in Africa. A.D. 258.

"We know heretics to be worse than heathen. If, therefore, they would turn and come to the Lord, we have a rule of truth, which the Lord commanded the Apostles, saying, Go, in *My* Name, lay on hands, and cast out devils; (Mark xvi. 17.) and in another place, Go, and teach all nations, baptizing them in the Name of the Father, of the Son, and of the Holy Ghost. (Matt. xxviii. 19.) Therefore, first let them come by imposition of hands in exorcism, and *then by the regeneration of Baptism,* that so they may be made partakers of *Christ's* promises; but otherwise I think they cannot." Opinion delivered in the Council of Carthage. *Acta Concil. Carth. apud Cyprian.* p. 447.

SEDATUS, Bishop of Turbo. A. D. 258.

"That water which is sanctified in the Church by the prayers of the Minister, that washeth away sin." *Acta Concil. Carth. apud Cyprian.* p. 446.

ARNOBIUS. A. D. 270.

. . . "But let us look attentively to the beginning of the Psalm, in which they are affirmed to be blessed, whose iniquities are forgiven, and whose sins are covered. For except a man shall be born again of water and the Holy Ghost, this cannot possibly happen to him. But who is it who forgives sins? *He* doubtless of Whom it is said, that there is no deceit in *His* mouth."

"For that he says, 'In the great water-floods they shall not come nigh him,' he shews that men come nigh unto God *by the one* water of Baptism, which is the refuge from the oppression of evil spirits, which surrounds us. And gives us an understanding, and so teaches us in the way in which we shall go, that *He* may fix His eye upon us, that we become not like horse and mule," &c. *Comment. in Psalm.* xxxi.

LACTANTIUS. A. D. 304.

"*He* was baptized in the river *Jordan*, to abolish by the *spiritual washing*, not *His* own sins, which *He* had not, but those of the flesh which *He* bore; that as *He* saved the Jews by receiving Circum-

cision, so *He* might the Gentiles *by Baptism*, that is, the pouring forth of the *purifying dew*." *Inst.* iv. 15.

COUNCIL OF NICE. A. D. 325. Three hundred and eighteen Bishops present.

"He that is baptized descends indeed obnoxious to sins, and held with the corruption of slavery, *but he ascends free from that slavery of sins, the son of God, heir, yea co-heir with* CHRIST." *Concil. Nic. in* Διατυπώσει *Baptismatis*, quoted by Bp. Beveridge on Article xxvii. p. 481.

ATHANASIUS. A. D. 326.

"But if for our sakes *He* sanctifies *Himself*, and doth this when *He* became man, it is plain that the descent of the Spirit upon *Him* in *Jordan* was upon us, because *He* bore our body. And it was not to amend the word, but again for our sanctification, that we might *partake of His* anointing, and of us it might be said, 'Know ye not that ye are the temples of God, and the Spirit of God dwelleth in you?' for when the Lord, as man, was washed in Jordan, it was we who in *Him* and by *Him were washed;* and when *He* received the Spirit, it was we who from *Him* became capable of receiving it. Thence did we also begin to receive the unction and the seal, *John* saying, 'and ye *have* an unction from the Holy One;' and the Apostle,

'and ye were *sealed by the Holy Spirit of promise.*' This then was said on our account, and for us." *Orat.* ii. *contra Arian.* Operum, tom. i. p. 353.

"He that is baptized puts off the old man, and *is renewed, as being regenerated by the grace of the Spirit.*" Ath. in illud '*Quicunque dixerit.*' *Operum,* tom. i. p. 974.

Eusebius. A.D. 335.

"But because every one who cometh to *the forgiveness given through Baptism* shall obtain it through the confession of the Saviour, and faith in the God of all, and sincere confession, it is added very accurately, 'and in whose mouth there is no guile.' For he is blessed, who with a pure spirit and true mouth maketh the confession, and uttereth the words, *at the washing of regeneration.*" Euseb. in Psalm. xxxi. 2.

Council of Milan, (second). A.D. 347.

"Infants who cannot commit any sin as yet in themselves, are therefore truly baptized into the remission of sins, that what they contracted by generation, might be cleansed by them in *regeneration.*" Concil. Melivit. 2. cap. 2. quoted by Bp. Beveridge on Art. xxviii. p. 481.

Cyril of Jerusalem. A.D. 350.

"Yet after the gift of the Spirit, Scripture saith, that *Peter* commanded them to be baptized in the

Name of *Jesus Christ*, that the *soul having been regenerated through their faith*, the body also, *by means of water, might share the gift*." Lect. iii. §. 4.

"And the water purges the body, but it is *the Spirit that signs the soul*." . . . . "When, therefore, thou art descending into the water, do not look upon the bare water, *but lay hold upon salvation by the working of the Holy Ghost*." Cathec. iii. quoted by Bp. Beveridge, Art. xxvii. p. 482.

S. Basil. A.D. 370. Homily entitled an Exhortation to Baptism.

After describing the deathbed stings of conscience of a man who had refused *Baptism*, when he could have received it, he thus proceeds to picture the remorse and self-reproach of the disembodied spirit of such an one.

"Alas! I neglected *to cast off the burden of my sins*, when their abdication would have been so easy. Miserable wretch! *I washed not my stains away in the sweet waters of Baptism*, and, lo! I perish, a loathsome spectacle of guilt. Even now might I have been sitting in the chorus of the Angels: even now might I have shared the delights of Heaven. O nefarious counsels! For temporary enjoyments I am tormented for ever; for the pleasures of the flesh, I am consigned unto the flames. Just is the sentence of my God. I was summoned, but I did not obey. I was instructed,

but I would not attend; they intreated, and I despised them. Such will be the voice of thy complaint, if thou shouldest be snatched away *unbaptized, unsanctified.* O man, there is no alternative! Look forward to hell or heaven."

From the same Exhort. *Fol.* 536. tom. i.

"Baptism therefore is the setting free of captives, the remission of a debt, the death of sin, the *regeneration of the soul,* a glorious robe, an impalpable seal, (character indeprehensibilis,) the way of heaven, the procuring an heavenly inheritance, the *grace of adoption.*"

"The beginning of my life was *Baptism,* and the first of my days was *that day of regeneration.*" *Basil. de Spirit. Sanct.* c. x. p. 22. tom. iii. Edit. Bened.

"How then are we made in the likeness of *His* death? Having been buried with *Him* through *Baptism.* What then is the mode of burial, or what the benefit of the imitation? First, it is necessary that the course of the former life should be broken through. But this is impossible, unless a man be born again, as the Lord said. *For the regeneration* (as the name also itself implies) *is the beginning of a second life,* so that before we begin the second, an end must be put to the preceding. Wherefore the Lord, who dispenseth life to us, gave us the covenant of *Baptism,* containing an image of death and life; the water fulfilling the image of death, and *the Spirit giving the earnest of life.* This then

is to be "born again of water and the Spirit," our death being effected in the water, and *our life worked in us by the Spirit.* So that whatever grace there is in the water is not from the nature of the water, *but from the presence of the Spirit.*" *De Spiritu Sanct.* c. xv. §. 35. See also Hom. xiii. in Sacro Bapt. §. i. 2. tom. ii. pp. 114. 155.

AMBROSE. A. D. 374. On St. Luke, c. iii.

"For since man is composed of two natures, that is, of soul and body, he is visibly consecrated by a visible mystery, invisibly (sealed) by an invisible mystery. For *by water the body is washed,* by the *Spirit the faults of the soul* are cleansed away. The one thing we do, the other we invoke. *Although even in the very font, the sanctification of the Deity breathes, for the cleansing is not altogether by the water, but these two cannot be separated.* And therefore the Baptism of penitence is one thing, that of grace different. The latter consists of both, (water and Spirit,) the former of one, (*water,* i. e. the tears of repentance.) For since the sins of soul and body are common to both, so likewise the purification ought to be participated in by each."

"Thou hast read that the three witnesses in baptism are one, water, blood, and the Spirit, whereof if one be withdrawn, the Sacrament of Baptism ceases. For what is water without the Cross of Christ? A common element without any

sacramental efficacy. Nor again does the *mystery of regeneration take place without water:* for 'unless a man be born of water and of the Spirit, he cannot enter the kingdom of God.' For the catechumen also believes in the Cross of the Lord *Jesus*, wherewith also he is marked: but *unless he be "baptized in the Name of the Father and Son and Holy Spirit,' he cannot receive remission of sins, nor obtain the gift of spiritual grace.*" De Myst. §. 20.

"As many sorts of Baptism were promised, because there was to follow that *one true Sacrament of Baptism in the Spirit and water, whereby* the whole man is *redeemed;* so the circumcision of many was to be premised, because there was to follow the circumcision of the Passion of the Lord, when *Jesus* suffered as the Lamb of God, that *He* might take away the sins of the world." Epist. 72. §. 18.

JEROME. A. D. 378. Commentary on Isaiah iv.

"When the Lord shall have washed away the filth of the daughter of Sion, and shall have purged the blood of *Jerusalem* from the midst thereof, by the spirit of judgment, and by the spirit of burning." Concerning which (purging) by the spirit of judgment and the spirit of burning, *John the Baptist* spake in the Gospel; 'I baptize you in water, but *He* that cometh after me, *He* shall *baptize you with the Holy Ghost and with fire.*' From which we learn, that man *contributes the water only, but*

God the Holy Spirit, by which the filth is washed away, and the sins of the flesh are purged."

The same in his Commentary on the *Epistle to the Galatians.*

"If therefore they who have been baptized into *Christ* have put on *Christ,* it is clear that they who have not put on *Christ* have not been baptized into *Christ.* For to those who were thought faithful, and had received the Baptism of *Christ,* it is said, "Put ye on the *Lord Jesus Christ,*" *&c.*

PAULINUS OF NOLA. A. D. 380.

. . . . "the side being pierced with the lance streamed with water and blood, to pour forth to us alike the *health-giving Sacraments,* the *water of forgiveness* and the blood of the Sacrament, Who, the same, is the fountain of our salvation and our *ransom.*" Ep. 42. ad Florentium, §. 4.

OPTATUS, Bishop of Milevi. A. D. 386.

"*Christ* Himself is the garment and robe, *floating in the water,* which clothes many, and tarries for a countless multitude, and fails not. But lest any say that I do rashly in calling the Son of God a garment, let him read the Apostle, saying, 'Whoever of you have been baptized in the Name of *Christ,* have put on *Christ.*' O Robe! Ever One and unchanging, which clothes becomingly all ages and forms, fits

itself to the stature of infants, yet enfolds full grown men, nor is changed to array females." *Opt. de Schism. Donat.* lib. v. 5.

"The Baptism of Christians, made in the Name of the Holy Trinity, *conferreth grace.*" Opt. lib. v. quoted by Bp. Beveridge, on Article xxv. p. 459.

GREGORY OF NYSSA. A. D. 390.

"Such should *Regeneration* be: so efface all intimacy with sin; such should be the life of the sons of God. For *His* sons are we called after the grace (of Baptism), &c." *Comment. in Es.* iii. 18. p. 466.

"The people passed through, and the Egyptian king with his army was drowned, and the history prophesied of this mystery. For now also when the people, fleeing *Egypt*, that is, hateful sin, *cometh to the water of Regeneration*, it *is freed and saved*, but the devil with his ministers, I mean the spirits of evil, is choked with grief and destroyed, accounting *man's salvation* his calamity." *De Bapt. Christi*, t. iii. p. 375.

"The water itself doth not afford that virtue, for of itself it is the weakest of all creatures; but the institution of God, *and the coming of the Holy Ghost*, mystically working our liberty: but *the water serves for the signification of that purging.*" Orat. in Bapt. Christi, quoted by Bp. Beveridge on Article xxv. p. 460.

ST. CHRYSOSTOM. Peroration of the Eighty-second Homily on St. Matthew. A.D. 395.

"Wherefore, in every thing, let us trust to God, and let us in no wise contradict, although the thing which is asserted may seem contrarious both to our reason and our sight. Let *His* word be to us of more authority than our reason or our sight. Thus also we should act with regard to the holy mysteries: turning our eyes to that which is placed before us, but directing our attention to *His* words. For *His* word is exempt from error, but our sense may easily be deceived: the one can never deviate, the other is often led astray. Since therefore the Word hath said, 'This is *My* Body,' let us be persuaded of it; let us believe it truly; let us behold it with intellectual eyes. For *Christ* hath committed to us nothing which is perceptible to sense; but, under a form perceptible, things intellectually discerned are given. Thus also in *Baptism*, the *gift is conferred upon us by means of a perceptible substance*, to wit, the water; *but the regeneration which is effected* is inwardly discerned. If thou hadst been made an incorporeal spirit, *He* would have given the same unto thee revealed in its native form; but since thy soul is united to a body, *He* bestows on thee a gift intellectually perceived, in a form perceptible to sense," &c. &c.

In the same Homily, speaking of both *Sacraments* as they stand related to each other, he adds,

"To each of the faithful, by means of the mysteries, *He* (i. e. *Christ*) unites *Himself*, and those whom *He hath regenerated He* nourishes by *Himself*, *&c.*"

"Blessed be God, Who alone doeth wonders; Who made all things, and changeth all. Behold, they enjoy the calm of freedom, who a little before were held captives; they are denizens of the Church, who were wandering in error; and they *have the lot of righteousness, who were in* the confusion of sin. For they are not only free, but *holy;* not only holy, *but righteous;* not righteous only, but *sons;* not sons only, but *heirs;* not heirs only, but brethren of *Christ;* not brethren of *Christ* only, but *co-heirs;* not only *co-heirs*, but *members;* not members only, but *a temple;* not a temple only, but *instruments of the Spirit.* See how many are the *largesses of Baptism;* and whereas some think, that *the heavenly grace consists only in the remission of sins*, lo, we have recounted *ten glories* thereof. Wherefore we baptize infants, although they have no *sins*, (i. e. actual ones,) that *holiness, righteousness, adoption, inheritance, brotherhood with Christ*, may be added to them, that they may become members." *Orat. ad Neophytos ap. Augustin, c. Julian*, lib. i. §. 21.

Homily xl. on Gen. xvii. §. 4.

"Consider now, beloved, the lovingkindness of God and *His* unspeakable goodness towards us.

In circumcision there was both pain and trouble from it at the time, and no other benefit than only this, that they were distinguishable by this sign, and separated from all other nations. But our circumcision, the *grace*, I mean, *of Baptism*, brings a *cure* without pain, and procureth for us countless goods, and *fills us with the grace of the Spirit*, and is not restrained to a definite time, (as was circumcision,) but any, whether in early or middle life, or in old age itself, may receive 'the circumcision made without hands,' wherein there is no pain to be undergone, *but the burden of sin is laid aside, and forgiveness found for all transgressions* of all the past. For the all-gracious God, knowing our exceeding weakness, and that, being incurably sick, we need a mighty medicine and ineffable lovingkindness, compassing our salvation, *gave us the renovation through the washing of Regeneration*, that having laid aside the old man, that is, our evil actions, and 'put on the new man,' we may walk in the way of goodness. Be we not then worse, I entreat, than the ungrateful and insensate *Jews*."

SEVERUS. Bishop of Alexandria. A.D. 394.

"In addition to these, because *He* came to *Baptism* in *His* thirtieth year, (this was done) to shew, that *spiritual regeneration* renews (procreare) men of ripe age." Cited in the Catena Patrum of *Corderius, on Luke* iii. §. 41.

GREGORY NAZIANZUM. A.D. 395.

"If *He* be not adorable, how does *He deify me through Baptism?* And if adorable, how not to be adored? And if to be adored, how not God? The one hangs on to the other, and forms a truly golden and saving chain. And from *the Spirit, then, have we our regeneration, and from our regeneration our reformation,* and from our reformation our knowledge of the dignity of *Him* Who *reformed us,* and would I prefer the Son to the Spirit, as being the Son, *but Baptism permits me not, hallowing me through the Spirit.*" Orat. xl. de S. Epist. §. 43.

"Seest thou one naked? Clothe him, reverencing *thine own garment of immortality,* and that is *Christ.* 'For as many as have been baptized into *Christ,* have put on *Christ.*'" Orat. xl. in S. Bapt. §. 29.

"*Moses* baptized, but with water; and before this, in the cloud and in the sea: but this was typically, as *St. Paul* also pronounces, the sea was a type of the water, the cloud of the Spirit, the manna of the Bread of Life, the drink of the divine draught. *John* also baptized; and he no longer *judaically,* for he baptized *not with water only,* but 'to repentance;' but not as yet altogether *spiritually,* for it addeth not, *with the Spirit. Jesus* also *baptizeth,* but *with the Spirit. This is its perfection.*" Orat. xxxix. §. 17. p. 688. Ed. Ben.

"Be we baptized, that we may conquer: partake we of *the cleansing waters, more purifying than hyssop, purer* than the blood of the bird, *holier* than the ashes of the heifer sprinkling the unclean, and bringing a temporary cleansing of the body, not a complete removal of sin." *Orat.* xl. *in S. Bapt.* §. 10.

Augustine. A.D. 396.

"Since therefore there are *two births: one is of earth,* the *other of heaven;* one is of the flesh, the other of the Word; *one is of mortality, the other of eternity;* one is of the male and female, the other of God and the Church. But these two are each *one,* neither can be repeated. Already am I born of *Adam, Adam* cannot beget me again. Already am I born of *Christ, Christ* cannot a second time beget me. As the womb cannot again be entered, so neither can Baptism (be repeated)." *Aug. in Johan. Tract.* xi. p. 378. tom. iii. part 2. Edit. Benedict.

"The little child loses not the grace once received, except by his own wickedness, if in after life he shall turn out evil disposed. For then he will begin to have sins of his own, which are not *removed by Regeneration,* but are cured by other treatment;" i. e. by *penitence.* Aug. Epist. ad Bonifac. xcviii. p. 264. tom. ii. Ed. Bened.

Again, in the same Epistle, and same page:

"*Water*, therefore, exhibiting outwardly the sacrament of grace, *and the Spirit* working inwardly the benefit of grace, *loosing the bonds of guilt*, restoring to nature the good (it had lost), *regenerates* in one *Christ* the man generated of one *Adam*."

"In baptized infants, the *sacrament of Regeneration* comes first, and if they shall preserve Christian piety, *conversion* will follow in the heart, the sign of which preceded on the body." *Aug. de Bapt.* l. v. c. xxiv. p. 140.

Writing against the Pelagians, he says:

"Most excellently do the Punic Christians entitle *Baptism itself no other than salvation*, and the Sacrament of the Body of *Christ* no other than *life*. Whence, except from an old, as I deem, and *Apostolical tradition*, by which they hold it to be implanted into the Church of *Christ*, that without Baptism, and the participation of the Lord's Table, no man can arrive either at the kingdom of God, or salvation and life eternal? This, as we have said, *is what Scripture testifies*. For what do they who entitle Baptism, *Salvation*, other than what is written: '*He* hath saved us by the washing of regeneration;' and what *St. Peter* saith, 'The like figure whereunto *Baptism* doth now save us.'" *De Peccat. Merit. et Remiss.* lib. i. §. 34.

"They were not born again who were baptized with the baptism of *John*, by whom *Christ* also

was baptized; but by a sort of precursory office of him who said, 'Prepare ye the way of the Lord,' they were prepared for *Him* in Whom alone they could be *reborn*. For *His Baptism* was not 'in water' only, as was *St. John's, but also 'in the Holy Spirit,'* that whosoever believeth in *Christ*, may be *reborn of that Spirit*, of Whom *Christ* being born, needed not to be *reborn*." *Enchirid.* c. xlix.

"God forbid that I should term the grace of *that Laver* empty, wherein I was *reborn 'of water and of the Spirit,'* whereby I was *freed from the guilt of all sins* which I brought with me by my birth, or on me by ill life, whereby I am freed so as to know not to 'enter into temptation,' drawn away and enticed of my own concupiscence, and so as to be heard when saying with all who share it, 'forgive us our debts,' whereby I shall be freed, as I hope, for ever, when no 'law in my members' shall resist 'the law of my mind,' &c. *Cont. Julian. Pelag.* vi. 44.

"The water of the Sacrament is visible, but the water of the Spirit is invisible; that washeth the body, and *signifies what is done in the soul: by the Spirit the soul itself is cleansed and made fat* (*saginatur*)." Epist. Joh. Tract. vi.

Hilary, Bishop of Poictiers. A.D. 398.

"The voice spake from heaven, that from the things realized in *Christ* we might know, that after

the washing in water, the Holy Spirit light on us also, that we ARE *bedewed with the anointing of heavenly glory, and by the adoption of the voice of the Father become sons of God,* since the Truth thus, in the very things wrought in *Him,* formed beforehand an image of the mystery ordained for us." *Hil.* c. 2. *in Matth.* §. 6.

"Keep, I beseech *Thee,* this holiness of my faith undefiled, and unto the departure of my spirit,—grant me thus from my conscience to confess, that which I professed *in the creed of my regeneration,* being baptized in the Father, and Son, and Holy Spirit, I may ever retain,—worshipping *Thee* our Father, and together with *Thee, Thy* Son; so mayest *Thou* vouchsafe to me *Thy* Holy Spirit, Who is of *Thee,* through *Thine* Only-begotten, &c. &c." *De Trin.* lib. xii. ad ult. See also *De Trin.* ix. §§. 8. 10.

ISIDORE, (Pelusiota.) A.D. 412.

"He therefore who is perfect in the Law, (as was John,) is altogether inferior to him who is *baptized into Christ's death.* For this is the kingdom of heaven. Since therefore John was greater indeed than those born of woman, but his head was cut off before that the kingdom of heaven was given, (donatum, i. e. given to men—established on earth;) he, indeed, according to the righteousness of the Law, was blameless, but less than they who

were perfected by the Spirit of life in *Christ,* before he departed out of this life. And according to this, every one, even the least, *in the Christian regeneration,* is greater than he who was perfect under the Law, since the Law hath made nothing perfect." Lib. i. cap. 68. Quoted in the Catena of Corderius on St. Luke, c. vii. p. 210.

Council of Milevi, (Numidia.) A.D. 416. Sixty-two Bishops present.

"Therefore little children, who have not by possibility themselves committed sin, are rightly *baptized for the remission of sins,* in order that that which they have contracted by generation, may be washed away *by regeneration.*" Canon ii.

Sulpicius Severus. A.D. 418.

Speaking of *St. Martin,* he thus writes:

"Even before he was *regenerated in Christ,* he acted as a candidate of Baptism by good works; (he was accustomed) to stand by the oppressed, to relieve the wretched, to succour the needy, to keep back for himself no more than was necessary for his daily sustenance: even then no deaf hearer of the Gospel, he had no care of the morrow." *Hist. Vit. B. Mart.* ch. ii. p. 302, 3.

Severus was Bishop of *Bituricum in Gaul.* Sigonius. Comment. in lib. i. Hist. Sac.

"And although it is lawful for no Christian to sin, and all who are purged with the sanctification of *the spiritual Laver*, ought to live an unspotted life, in order that they may be able to be incorporated with the bowels of that Church, which is described to be without spot, or wrinkle, or any such blemish; much more is it necessary that a virgin should fulfil this, &c. &c." Epist. ii. (Sorori Sulpiciæ de Virginitate, c. xxii.) *Operum*, p. 576.

"And do thou have respect to your lineage (originem), look to your descent (genus), think on the glory of your nobility. Recognise yourself not as the daughter of man, but as the *daughter of God*, and adorned with the nobility of an *heavenly birth*. So deport yourself, that your *heavenly birth* may be made manifest, and that a divine ingenuousness may shine forth, &c." Idem. c. xxv. *Operum*, p. 582.

"Why, foolish woman, dost thou sooth and flatter thyself? In the beginning God made two of mankind, from whom the whole host of the human race sprung forth. Natural equality gives not earthly nobility, but the ambition of covetousness; and there can be no difference between those *whom the second birth* hath brought forth, *by which* both rich and poor, free and slave, noble and ignoble, *is made the son of God*, and earthly nobility is eclipsed by the splendour of *heavenly glory*." Idem. c. xxviii. *Operum*, p. 584.

Apostolical Constitutions. A.D. 450.

In the prayer just preceding Baptism occur these words:

"Thou, Who didst by *Thy* holy Prophets declare beforehand to such as should be *baptized*, 'Wash ye, become clean,' and didst by *Christ* ordain *spiritual regeneration, &c.*" Constit. viii. 8. quoted by Dr. Pusey, Tract 67. p. 376.

Leo. A.D. 459.

"Know they, that the grace and the ground of *John's Baptism* was other (than the Christian), nor did it appertain to that virtue, *whereby through the Holy Spirit* they are *reborn*, of whom it is said, 'who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God.' For as the Old Testament is an attestation of the *New*, and 'the Law was given by *Moses*, but grace and truth' were wrought 'by *Jesus Christ*;' as divers sacrifices prefigured *One Victim*, and the slaying of many lambs was ended by *His* immolation, of Whom it is said, 'Behold the Lamb of God, behold *Him* Who taketh away the sins of the world;' so also *John* being not *Christ*, but the *precursor of Christ*; not 'the Bridegroom,' but 'the friend of the Bridegroom,' was so faithful, 'seeking not his own, but the things of *Jesus Christ*,' as to profess himself 'unworthy to loose the shoes off *His* feet,' since he 'baptized in water unto repentance;' but

He 'should baptize *in the Holy Ghost, and with fire,*' Who, by a twofold power, should both restore life, and consume sin." *Epist.* xvi. *ad Episcop. Sic.* c. vi.

"Although the things which relate to the humiliation of *Christ,* and those which pertain to *His* glory, meet alike in one and the same Person; and the whole, as well of Divine power, as of human weakness, which was in *Him,* tend to *work out our restoration;* yet is it peculiarly in the death of *Christ* crucified, and *His* resurrection when dead, that *the power of Baptism maketh the 'new creature' out of the old,* so that *in those reborn,* as well the death of *Christ* worketh as *His* life. For thus the blessed Apostle saith, 'Know ye not, that as many of us as were baptized into *Christ,* were baptized into *His* death? for we are *buried with Him by Baptism* into death, that like as *Christ* rose from the dead, through the glory of the Father, so we also should walk in newness of life. For if we have been planted with *Him* into the likeness of *His* death, we shall be also of *His* resurrection,' as well as what the Apostle of the Gentiles further enlargeth on, to set forth the Sacrament of Baptism: so that it appears, from the spirit of this doctrine, *that for regenerating the sons of men, and adopting them for sons of God,* that day and that time was chosen, wherein through the very likeness and form of the mystery, those things which are wrought in the members, might agree with

those which took place in the Head; in that, according to the prescribed form of Baptism, a death intervenes, by the putting to death of sin; and the threefold immersion, copies three days' burial; and the raising from the waters, was a copy of *Him* rising from the tomb. To confirm which it has much weight, that the Lord *Jesus Christ Himself*, after *He* rose from the dead, gave *His* disciples (teaching in them the Bishops of all Churches) both the form and power of baptizing, saying, 'Go, teach all nations, baptizing them, &c.' For in this *He* might equally have instructed them before *His* Passion, *unless He had especially intended it to be understood, that the grace of Regeneration* took its rise from *His* own resurrection." *Epist.* xvi. c. 3.

"*He* then consecrated *the power of Regeneration*, when there flowed from *His* side the Blood of Redemption, and the *Water of Baptism*." Epist. xvi. c. 6.

PROSPER. A.D. 466.

"So even they, who do not preserve the gift, detract not from the *grace of Regeneration;* as foul places pollute not the splendour of light. Thou, therefore, who rejoicest in the comprehension (or acceptance, conceptione) of Baptism, *live in the holiness of the new man;* and holding fast the faith which worketh by love, have that good thing which as yet thou hast not, that the good which

thou hast may profit thee." *Prosper. Sentent.* cccxxv. *Apud Aug.* tom. x. p. 245. *Append.*

Theodoret. A.D. 478.

"By the 'stripping off of the body of the sins of the flesh,' he means, *Baptism.* For *therein* have we *the defiled garment of sin stripped off.* But all-holy Baptism is a type of things to come: that in the life to come, the body, having become immortal and incorruptible, shall no longer admit the defilement of sin. And that he spake this of Baptism, what follows attests, 'having been buried with *Him* in Baptism.' But having called *saving Baptism* an image of death, (in that he said, 'having been buried with *Him,*') he announces the good tidings of the Resurrection. 'In whom also ye were raised together.'" *Comment. in Coloss.* ii. 11, 12. &c.

Cyril of Alexandria. A.D. 490.

"The people of *Israel* under the guidance of *Moses* passed the Red Sea with dry feet, when the *Egyptians* were overwhelmed there; which intimates, that *by receiving of Baptism the whole array of diabolical depravity is removed from us,* as *St. Paul* bears witness. (1 Cor. x.) What else did the Jewish people led by *Joshua,* after passing the *Jordan,* brought into the promised land, signify, except that *Christ,* being the Author, whoever should

rightly receive the washing (lavacrum) of Baptism, should at length arrive at the land of the living? What does *Naaman* seven times washed in *Jordan*, cleansed of his leprosy, signify to us, but that those washed in the Baptism of *Christ are entirely (prorsus) purged from the leprosy and sin of the soul?* What, in fine, did the water of expiation, according to the rite of the old law removing uncleanness contracted by touching of dead bodies, denote, *except that the water of Baptism utterly washes away every defilement of the soul?* Lastly, the pool in the sheep market, into which the person descending after the troubling of the waters by an Angel, by whatsoever sickness he was afflicted, was immediately cured, *foreshadowed this grace of Baptism.* For he was not cured simply by inherent virtue in the water of the pool, (otherwise this would always have been effected,) but by the descent of the Angel. So also *the water does not alone work on those baptized, but when it has received the grace of the Holy Spirit, then it looses from all sins,*" (omnia solvit peccata.) L. vi. *in Joan.* c. xv. quoted by Corderius in his Catena on St. Luke, Supplement from John iii.

Gelasius. A.D. 496.

"Ye then, dearly beloved, are to be recreated from the old into the new man: and for carnal ye *begin to be spiritual,* for earthly to be *heavenly;*

believe with a firm faith and unshaken, that the resurrection which took place in *Christ* shall be fulfilled in all of us, and that what went before in the Head, shall follow in the whole body. Inasmuch *as this very Sacrament of Baptism,* which you are about to receive, furnishes an emblem of this hope. For *there* a sort of death and resurrection are enacted. *The old man is laid aside, the new taken. He entereth a sinner, he ariseth justified. He Who dragged us to death is cast aside. He received, Who brought us back to life, through whose free grace it is granted you. That ye should be sons of God,* not born by the will of the flesh, *but begotten by the power of the Holy Spirit.*" Sacramentary, (Ap. i. 13.) Exhortation to those about to be baptized.

ANASTASIUS SINAITA, Patriarch of Antioch.
A. D. 520.

"God blessed the living souls born of water, that is, *regenerated by Baptism,* saying, (Gen. i. 22.) 'Increase and multiply, and fill the waters.' But to other animals and beasts and cattle which are of the earth, and to creeping things, and to degenerate (venenatis) men, who are strangers to and estranged from this *regeneration of Baptism, He* by no means imparted that benediction. Then *Christ,* standing as it were in the midst between creatures of the land and sea, and fixing *His* eyes on those which are begotten of the earth, and

saying, Unless any one be born again of water and of the Spirit, which is borne upon the water, he shall not enter into the Kingdom of Heaven," &c. &c. *Hexaemeron,* l. v. quoted in the Catena of Corderius on St. Luke. Supplement from John iii. p. 134.

JOHN (Bishop of Constantinople). A. D. 520.

"Behold they who a little before were held captive, enjoy the peacefulness of liberty, and they are citizens of the Church who were in the error of wandering; and they who were in the confusion of sin, are placed in the lot of the just (justitiæ in sorte versantur). *For they are not only free, but holy: not only holy, but just: not only just, but sons: not only sons, but heirs: not only heirs, but brethren of Christ: not only brethren of Christ, but coheirs also: not only coheirs, but members: not only members, but the temple: not only the temple, but the instruments* (*organa*) *of the Spirit. Thou seest how many are the gifts of Baptism.* Although some think that the heavenly grace consists only in the remission of sins; yet we have reckoned up ten honours." Quoted by St. Augustine, cont. Jul. Pelag. lib. i. l. vi. §. 21. *Operum,* tom. x. col. 509. (Edit. Paris 1696.)

BEDE. A. D. 730.

"That *Christ* saw the Heavens opened after Baptism, was done for our sakes, *to whom the gate*

of the kingdom of Heaven is opened by the bath of regenerating water." Bede on St. Mark i. 10.

"He came to be baptized with water, *Himself* the Creator of the water, that to us, who are conceived in iniquity and sin, *He* might suggest as an object of desire, the *mystery of the second birth, which is consummated by water and the Spirit. He* thought fit to be washed in the water of *Jordan,* Who was clean from all stain, that *He* might sanctify all water to wash away all the defilements of our sins." Hom. in Matth. iii.

"Suffer it only, says *He,* suffer only that I should be baptized by thee with water, as I have commanded, and you by and by shall be (as you ask) baptized by *Me,* in the Spirit. For thus it becomes us to set an example of fulfilling all righteousness, that indeed they who believe in *Me* may learn, *that no man can become perfectly justified without the water of Baptism,* and *that the function of lifegiving Regeneration is necessary,* when they shall know, that *I,* conceived and born by the operation of the Holy Spirit, entered *the Laver of the second birth,* or rather consecrated it for them. Let no one of the great despise Baptism for the remission of sins at the hands of *My* humble servants, when they shall remember, that the Lord, Who was accustomed to forgive sins when baptizing, submitted *His* own head to be baptized with water by the hands of *His* servant. It is added, 'But *Jesus* being baptized, immediately came up out of

the water. And, behold, the heavens were opened, and he saw the Spirit of God descending like a dove, and remaining on *Him*.' And this appertains to the fulfilment of all righteousness, because our Lord being baptized, the heavens were opened to *Him*, and the Spirit descended upon *Him*, that hence forsooth our faith might be confirmed, in the belief *that the entrance of the heavenly country is opened to us by the mystery of Holy Baptism, and the grace of the Spirit is communicated.* Idem.

But the whole Homily is so full and explicit on this subject, that rather than extract more largely from it, I would refer the reader to the Homily itself, which is to be found in *Alcuin's* collection of *Homilies* of the Catholic Fathers on the Epistles and Gospels, being that on the Gospel for the *First Sunday after the Epiphany.*

John Damascen. A.D. 730.

"The fourth sort of Baptism was that of *John*, being introductory, and leading to repentance those baptized, that they might believe in *Christ*. 'For I,' he saith, 'baptized you with water, but *He* Who cometh after me, *He* shall *baptize you with the Holy Ghost and fire*.' *John* then by water cleanses, preparatory for the *Spirit*." *De Fide*, lib. v. c. 9.

Alcuin. A.D. 770.

"The Evangelist says, that *Christ*, when *He* came to His baptism, answered the blessed Baptist, 'Suffer it to be so now, for thus it becomes us to fulfil all righteousness.' What is that which *He* saith, 'to fulfil all righteousness,' except that *He* willed in *Himself* to point out the order of our whole life, as *He* shews in another place, saying, 'He that followeth *Me*, walketh not in darkness, but hath the light of life.' *Christ* therefore was baptized, not that any iniquity of *His* own might be washed away, Who altogether had none in *Him*, but that *His* great humility might be commended to us. So because there was nothing in *Him* for Baptism to wash away, as also death found nothing to punish in *Him;* Who alone could so have been born, that in *Him* was no need to *be born again.* For they were *not born again* who were baptized with the baptism of John, by whom *He* was baptized. Wherefore the baptism of *Christ* was not in water only, as that of John, but in the Holy Spirit for the remission of sins; *Himself* elsewhere testifying, 'Except a man be born again of water and the Holy Spirit, he cannot enter into the kingdom of God,' so that they who are *regenerated by the Holy Ghost*, and believe in *Christ*, may have remission of all sins. *Christ* needed not *regeneration* of that Spirit, by which *He* was born, and which Holy Spirit was seen to descend upon *Him* in the

form of a dove when *He* was baptized. Nor is it to be believed that *He* then for the first time received the gifts of the Spirit, Who from *His* first conception was manifestly filled with the Holy Ghost, but that the mystery of the Holy and undivided Trinity in Baptism might be made clear, the Son of God is baptized as man, the Spirit of God descends as a dove, God the Father is present by the voice, without invocation of Whom, that is, of the Holy Trinity, no Baptism can be of any avail. Therefore the Son of God *Himself* first *willed to shew, that in Baptism the whole Trinity are personally present,* Who was about to command the dispensers of *His* Sacraments to 'teach all nations, and baptize them in the Name of the Father, and of the Son, and of the Holy Ghost.' Whatsoever therefore was done on the Cross of *Christ,* in *His* burial, resurrection on the third day, ascension into Heaven, and session on the right hand of the Father, was so done, that in these things the life of the Christian here passed might be figured forth not only mystically in words, but even in act. For on account of *His* Cross it is said, 'They who are in *Christ Jesus* have crucified the flesh with its affections and lusts.' On account of *His* burial it is said, 'For ye are buried with *Christ by Baptism* into death.' On account of *His* resurrection, 'that as *Christ* rose from the dead by the glory of the Father, so we also should walk in newness of life.' On account of *His* ascension into heaven,

and sitting on the right hand of the Father, 'If ye be risen with *Christ*, seek those things that are above, where *Christ* is sitting on the right hand of God: set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with *Christ* in God.'" *De Sancta Trinitate et Fide*, lib. iii. c. xvii.

PHILOXENUS. A.D. 850.

"The water saw *Thee*, O God; the water saw *Thee*, O Lord, and trembled: *Thy* power was moved from the height above, and in the depths beneath: and *Thou* gavest Baptism to the peoples, to *be the mother of spiritual sons*." Short form of Baptism in cases of imminent death, quoted by Dr. Pusey in Oxford Tracts, 67. p. 387. note.

PHOTIUS, Patriarch of Constantinople. A.D. 860.

Speaking of Circumcision, he says,

"It typified and preached beforehand *the grace and power of Baptism*. For as he who was circumcised was, through that seal, accounted among the people of God, so he who is baptized, having the seal of *Christ* formed in him, is *enrolled in the adoption of sons*." Epist. 205. p. 302. quoted by Suicer, v. περιτομή.

ŒCUMENIUS. A.D. 970.

"Having made mention of the generation and birth from God, in that he said, 'every thing born of God,' since this is *obtained to us through Holy Baptism.* Therefore he says, 'This is *He* which cometh *by water* and blood, *Jesus Christ.*' And wherefore came *He? Regenerating us,* and making us sons of God. For it follows upon what was said, that 'every thing born of God overcometh the world.' And how was it born? 'By water,' he saith,' and blood.' For *Jesus Christ,* Who cometh, *regenerates* by water and blood." On 1 John v. 4—11.

THEOPHYLACT, Archbishop of Bulgaria. A.D. 1077.

"As silver placed before the sun, from contact with the sun reflects back glittering rays on the sun himself; so also we, after we have received Baptism, *purified by the Spirit,* and enlightened by *His* brightness, send back some portion of spiritual light even on *Him,* and transfer the same image from the glory of the Spirit, on our own glory and brightness. Such an image, I say, as it is fit that he should obtain, who hath received light from the Spirit of the Lord, intercepted by no other object, (nulli rei obnoxio.) For since *He* is the Lord, and hath royal splendour; but all the faithful *by the grace of Baptism are filled with the Holy Ghost,*

and their soul is more full of light, (fulgentior.) Since also *Moses,* having seen the glory of God, was transformed into the likeness of *His* glory, that is, himself also took part of the Divine glory and brightness: his face also shone, when he foreshewed a figure of us," (i. e. of what we should be.) 2 ad Corinth. c. iii. quoted by Corderius Catena in Luc. Supplement from St. John iii. p. 134.

Rupertus Abbas. A.D. 1111.

"What and how many are the principal Sacraments of our salvation? Holy Baptism and the Holy Eucharist of *His* Body and Blood, *the double gift of the Holy Spirit,*" (that is, by both of which the Holy Spirit is communicated.) *Rupert. Ab. Init. de Victor. Verbi,* lib. xii. c. ii.

Gerhard. A.D. 1325.

"*By Baptism* a man is not only *born again,* (that is, obtains *the remission of sins, puts on the righteousness of Christ, is made the Son of God, and heir of eternal life,*) but is also *renewed.* That is, the *Holy Spirit is given to him,* and begins to renew his *perceptions, will, and all the powers of the mind, so that the lost image of God begins to be restored in him.*" Common Places, vol. iv. p. 504.

The learned Lutheran *Gerhard* (Loci de S. Bapt.) still recognised the following as the chief types of Baptism.

Gen. i. 3. Spirit of God brooding upon the face of the waters.
iii. 21. Coats of skins.
vii. 7. Deluge.
xxvii. Circumcision.
xxiv. 43. Rebecca by the well, typifying the Church as the Bride of *Christ.*
Exod. xiii. The cloud.
xiv. The Red Sea.
xv. 5. Mara. (Coll. Apoc. xxii. 2.)
xvii. 6. Water from the rock.
xxx. 18. }
xxxviii. 8. } The Laver.
xl. 7. }
Lev. xiv. 6. Hyssop, &c.
xv. Levitical washings.
xix. 2. Ashes of the heifer, &c.
Josh. iii. Passage of *Jordan.*
1 Kings vii. 23. Brazen sea.
xvii. 34. Sacrifice of *Elijah.*
2 Kings v. *Naaman.*
John v. Pool of *Bethesda.*
xix. 34. Blood and Water.
Rev. iv. 6. The sea of glass.
xxii. 1. River of pure water.

He names also the following as "chief sayings" respecting it.

Psalm xxiii. xxix. 10. xlvi. 4. ciii. 5.
Isaiah xliv. 3, 4. xlix. 22. liii. 15. (quoting Luther on Gen. xlix. "to be baptized is nothing else than to *be absolved* in the blood, or by virtue of the blood, of the Son of God;") lxi. 10.
Psalm xli. 16.
Ezek. xvi. 39. xxxvi. 25, 26. xlvii. 1.
Joel iii. 18.
Micah vii. 19.
Zech. xiii. 1.

Pusey on Bapt. Tract 67. p. 390, note.

JUSTINIAN. A.D. 1490.

"'Pure water,' the water of Baptism, for of it *Chrysostom, Theodoret, Theophylact, Œcumenius, Ambrose,* explain this passage: it 'so toucheth the body,' as, in *Augustine's* words, '*to wash the heart.*' There is then no reason to depart from the *common sentiment of the Fathers.*" Justinian on Heb. x. 22.

CALVIN. A.D. 1510.

Thus paraphrases Acts xxii. 16. in answer to the question, "Why did *Ananias* tell *Paul* to wash away his sins by virtue of Baptism?"

"That you may *be assured, Paul,* that your sins are remitted, be baptized. *For the Lord promises remission of sins in Baptism.—Receive it, and* BE ASSURED." Institut. iv. 15. De Baptism.

ZANCHIUS. A.D. 1516.

On the word Ἁγιοις, or "the faithful," mentioned in the Epistle to the *Colossians,* ch. i. v. 2.

"They are called ἅγιοι, (saints,) because *all* were consecrated to God *in the Laver of Baptism, all* the initiated were washed from their sins (abluti) by the blood of *Christ,* and *all sanctified by the Spirit of the Father and the Son.*" Comment. on Col. i. v. 2. p. 332.

On verse 11. of chapter ii. of the same Epistle, p. 398.

"And what he here calls the body of sin, in another place he calls, 'the old man with its deeds.' 'Putting off (he says) the old man with its deeds.' Therefore in *spiritual circumcision, which takes place in Baptism,* (as he presently teaches,) all, not only original, *but all sins* are remitted, and this whole body of sin is put off."

After verse 13. of the same chapter, *Zanchius* thus sums up the doctrine of the previous verses.

"Therefore in these verses the following doctrines are contained.

"1. All who are graffed into *Christ*, are circumcised in *Him*.

"2. There are two kinds of circumcision, that made *with* hands, and that made without hands; which latter is the putting off the body of the sins of the flesh.

"3. This is peculiarly of *Christ*, Who alone, both in the Old and New Testament (covenant), *always circumcised* the hearts of the Elect.

"4. *Baptism took the place of circumcision*, and on that account is now the appointed *Sacrament of spiritual circumcision*, BY WHICH *the heart of stone is taken away, and the heart of flesh given.*

"5. Because the Sacraments being changed, the forms of expressing their sacramentality are changed, although the things signified remain the same; therefore that which was signified to the Fathers under the name of spiritual circumcision, the same is made known to us, as *burial* with *Christ*, so including the death, crucifixion, and destruction of sin, and of the old man. (Rom. vi. and elsewhere.) For burial with *Christ* necessarily implies (in se includit) *His* previous crucifixion and death. And as the consequence, (*et in sequentem*,) that continual decay and destruction of the body of the sins of the flesh, up to the last day, which the perfect regeneration of the new man follows after, or stretches forth to attain, (sequitur.) Hence it follows.

"6. There are two parts of spiritual circum-

cision or *regeneration.* Mortification, or a dying, and a renewal of life, (vivificatio.) The one is implied by the expression, burial with *Christ;* the other, by resurrection with *Him.*

"7. But *of both Baptism is the Sacrament,* in which we are both immerged or buried, and afterwards come out and rise again.

"8. Although of *all* who are baptized it may be truly but sacramentally predicated, that they are buried and risen again with *Christ,* yet, in reality, none but he that hath a true faith, and *the spirit of faith,* can be called truly buried, and brought to life again with *Christ.*" p. 400. Edition of 1601.

Two more propositions follow these, as deducible from the same verses, touching the nature and character of a true and lively faith.

Beza. A.D. 1528.

"We teach, that the signification of the divinely instituted *Sacraments* is not empty, (nudam,) such as is that of painted figures, and of other common representations of the same kind, *but joined with the very actual communication* (cum ipsâ præbitione) of *the things signified.*" p. 50.

Quoted by *Waterland,* in his Charge in 1739, on the Sacramental Part of the Eucharist explained. p. 58, note.

ERASMUS. A.D. 1532.

"He who has been baptized, now puts off carnal affections, and *being made spiritual by Regeneration,* is led and actuated by the will of the Holy Spirit. *Baptism takes away all the sins of the former life.* .....From Baptism there is neither a eunuch nor an Ethiopian, but a new creature. As soon as Philip came forth from the water, the Spirit of the Lord caught him away, nor did the eunuch see him any more, nor did he want his teaching, when once breathed on by the Holy Spirit through Baptism.....*By Baptism we are born again, and transformed, on a sudden, as it were, unto another creature*.....Now what the ark of Noah was to them, that Baptism is to you. *Baptism duly*[a] *received preserves from destruction, and washes away the stains, not of the body, but of the mind.*" Paraphrase on Matt. iv. Acts viii. Gal. iii. 1 Peter iii.

CONFERENCE OF WITTENBERGH. A.D. 1536.

"And since of such infants as are in the Church it has been said, 'It is not the will of the Father that one of them should perish,' it is manifest that to infants is given by Baptism *remission of original*

[a] Note; the word "*duly*" does not apply to the preparation of heart in the recipient, but to the proper authority of the administrator; as in the XIXth *Article* the same expression is used.

sin, and the Holy Spirit, which in them is efficacious, *pro ipsorum modo.* For we reject the error of those who imagine that infants please God, *and are saved without any action of God,* since Christ clearly says, 'Unless a man be born again of water and of the Spirit, he cannot enter the kingdom of God.' Although, therefore, we do not understand what kind that action of God on infants is, yet it is certain that in them *new and holy motions are effected.*' Article De Baptismate.

DIRECTIONS affixed to the ARTICLES published by Royal Authority, A.D. 1536.

"We will, that *all Bishops and Preachers shall instruct and teach, that the promise of grace and everlasting life, which promise is adjoined unto this Sacrament of Baptism,* pertaineth not only unto such as have the use of reason, but also to infants, innocents, and children: and they ought therefore, and must needs be baptized: *and that by the Sacrament of Baptism, they do also obtain remission of their sins, the grace and favour of God, and be made thereby the very sons and children of God, insomuch as infants and children, dying in their infancy, shall undoubtedly be saved thereby, or else not.* Item, that infants must needs be Christened, because they be born in original sin; *which sin must needs be remitted, which cannot be done, but by the Sacrament of Baptism, whereby they receive the*

Holy Ghost, which exerciseth His *grace and efficacy in them, and purifieth them from sin by* His *most secret virtue and operation.*"

LUTHER. A.D. 1540.

" He called *Baptism* not a corporal or outward washing, but the *washing of Regeneration, or New Birth,* by which not those things which are outward are washed, and only the outward man made clean, *but the whole nature of man is altered and changed into another nature;* that is, *the carnal nativity is thereby destroyed,* with all the inheritance of sins and perdition. And hereby the nature of a true and right faith is taught, for it is nothing which some say, 'I believe in God, the Father Almighty,' as the Jews and many others are wont, and do therefore receive corporal benefits of God: it is a true and lively faith whereby thou believest in God, howbeit by *Jesus Christ.* First, that thou doubt not that God is become a merciful Father unto thee, which hath pardoned all thy sins, and in Baptism hath adopted thee for His son and heir, that thou mayest certainly know that thou art saved." *Sermon on Salvation by Faith, not by Works.* Quoted in vol. i. of Maurice's Kingdom of *Christ.* 1st Edition.

" But to put on *Christ* evangelically, is not a matter of imitation, but of *birth and new creation;*

when, namely, I am clothed with *Christ* Himself," &c. &c.

"That out of sons of *Adam*, we may be made sons of God. This is not done by any change of vestment, not by any laws or works, but *by the New Birth, and renewal which* takes place *at Baptism;* as *St. Paul* says, 'Whoever of you are baptized, have put on *Christ;*' 'according to *His* mercy *He* saved us *by the washing of regeneration,' &c. For besides that they are regenerated and renewed by the Holy Spirit* to *heavenly righteousness and eternal life in Baptism*, there is kindled a new life and flame, there arise new and holy affections, fear, trust in God, hope, &c. there ariseth a new will." * * * *

"This place is to be carefully noted against fanatic spirits, who depreciate the *majesty of Baptism*, and speak wickedly thereof. *St. Paul*, on the contrary, sets it forth with magnificent titles, calling it '*the washing of regeneration, and of the renewal of the Holy Ghost;*' and here he says, that *all baptized* persons 'have put on *Christ;*' speaking, as I said, of a 'putting on,' which should be, not by imitating, *but by being born.*" Comment. on Galat. iii. 27.

"When asked," he remarks, "what is Baptism? answer thus: it is not wholly simple water, but of such a sort as is united to the word and command of God, (*verbo et præcepto Dei inclusa,*) and is *sanctified thereby*, so that it is nothing else than

divine water: not that the water is more excellent of itself than other, but because the *word and command* of God have been added thereto." *Catechismus Major, Opera,* vol. v. p. 637. Ed. Witebergæ.

As to his views with respect to the main question under consideration, the following passage will leave little doubt: in which he distinctly represents Regeneration, comprehending remission of sins and adoption into the number of the Elect, as the natural effects of Baptism.

"Thus far we have spoken concerning the substance and definition of Baptism; we shall now add why it was instituted by Christ, and what is its use, what it confers and what it ought to effect in us; viz. that God has ordained that the Word and Baptism should be administered for this purpose, *that man might be saved,* that is, *freed from sin and death, that he might be made a partaker of eternal life, and of the kingdom of heaven.* Here you have the reason of its being called Baptism, the purpose for which it was instituted, and its end or *final cause,* viz. that it might be to the soul, what Paul calls, the *Laver of Regeneration, by which* (*per quod*), from this carnal and sinful birth, *we are born to a new and spiritual life, wherein we are rendered just before God and heirs of the kingdom of heaven.*" Homiliæ de Baptismo, vol. vii. p. 353.

In another place also he remarks:

"All these things the *Laver* of Baptism procures

for us (*parit et adfert*), not from the fact of its being water, but because in the water is the *name of God, and the virtue of God.* God willed that it should be so; thus He consecrated that water—think not with this object that it might be simple and pure, but—that it might be divine and heavenly water; and He has appointed that all these benefits of eternal salvation, and of heavenly life, should be bestowed *tanquam per media,* through water and the Word." *Homiliæ de Baptismo,* vol. vii. p. 361.

To give one more instance from the Works of Luther. In his Commentary upon the Book of Joel, (iii. 28.) he thus states his opinion as to the efficacy of the Holy Spirit in the baptism of infants:

"Moreover, when we speak of the *word* of the Gospel, we also include the *Sacraments;* for they have the promise of the Holy Spirit annexed, as well as of *remission of sins.* Thus Peter, when asked what was to be done, replies, 'Repent, and let each be baptized in the name of Jesus.' And Christ says, 'Unless a man be born again by water and the Spirit, he shall not come into the kingdom of God.' This view is manifest, that the Holy Spirit wills, by means of Baptism, to exert His influence, with efficacy, on the mind. So Peter also says, 'And you shall receive the gift of the Holy Ghost.' And this, too, is the cause why we bring infants also to Baptism, following the example of the Apostles and the primitive Church. For

because it is certain that *the Holy Spirit wills to be efficacious, through the water of Baptism,* we determine that the action of the Holy Spirit is in the same point of view *unimpeded, per infantium ἀναισθησίαν,* as we adults do not render the work of the Holy Spirit *more* perfect by our *strength* and *senses.*"

Dr. Lancelot Ridley. A. D. 1540.

"Here (Ephes. v. 26.) is shewed, how *Christ* hath purged *His* Church truly in the fountain of water, by *His* word. Although God of *His* mere mercy and goodness, without all man's deserts or merits, only for *Christ's* sake, hath washed and purged man from sin; yet *He* useth a mean, *by which He cleanseth man from sin, which is Baptism in water,* by the word of God: *and so in Baptism are our sins taken away, and we from sins purged, cleansed, and regenerated in a new man,* to live an holy life, according to the Spirit and will of God. It is not the water that washes us from sin, but *Christ* by *His* word and *His Spirit, given to us in Baptism,* that washeth away our sins, that we have of *Adam* by carnal nature.

"In that the Apostle saith, that *Christ,* 'hath cleansed His Church in the fountain of water by the word,' he sheweth plainly, that *Baptism is a mean, whereby Christ taketh away original sin,* and maketh all them that be baptized in the name of

the Father, the Son, and the Holy Ghost, according to *Christ's* institution, (Matt. xxviii.) to be cleansed from all the sin of *Adam*." . . . .

"Except a man be born again of the Holy Ghost and of water, he cannot enter the kingdom of heaven. *To be born again of the Holy Ghost and of water*, it is to be Christened, as *Paul* sheweth to *Titus*, (Tit. iii.) *where Baptism is called the fountain of regeneration, and of renewing of the Holy Ghost*, &c." Commentary on Ephesians. L. Richmond's Fathers of Eng. Church, vol. ii. pp. 135, 137.

Melancthon. A.D. 1540.

Thus spoke at the *Diet of Worms*.

"The baptism of infants has been defended with success in the writings of many among us. We are, too, most of us, fathers of families, and certainly we reflect concerning the salvation of our children. How often have I heard this saying: 'It is not the will of the Father that one of these little ones should perish.' We hold that they, in Baptism, *are made the sons of God, that they receive the Holy Spirit*, and abide in grace so long as they do not lose it (*non effundunt eum*) through actual sin, in that age which is now called capable of reason." *Opera*, vol. iv. p. 664.

BECON, THOMAS, Chaplain to Archbishop Cranmer. A.D. 1540.

"Although by *Christ* we be set again at liberty, and receive our manumission and freedom from that captivity whereunto we were made bond by the sin of Adam, *so soon as we be regenerate and born anew by the honourable Sacrament of Baptism and the Holy Ghost;* yet inasmuch as afterward through our fragility and weakness we fall again into sin, and deserve thereby also to be cast from the favour of God, and to be damned perpetually, if God did not also help us in this behalf, O Lord God, in how miserable a case are we!" *Pathway unto Prayer,* ch. xlix. *Parker Edit.* p. 178.

"Now so many of us as are baptized in the name of the Father, of the Son, and of the Holy Ghost, and have taken upon us a new life, forsaking the world, the devil, and the flesh, with all their pomps and works, *have at the very time of Baptism all their sins forgiven them, and are so clearly redeemed, delivered, and made free from all unrighteousness, be they young or old, as though they had never committed any of them at all.* And this is it that *St. Paul* saith, '*Christ* loved the congregation, and gave *Himself* for it, to sanctify it, and cleansed it in the fountain of water through the word, to make it unto *Himself* a glorious congregation without spot or wrinkle, or any such thing, but that it should be holy and without

blame." *The New Year's Gift. Parker Edit.* p. 339.

Cranmer's Catechism. A.D. 1548.

"Our Lord *Jesus Christ,* good children, in the Gospel of *St. John,* saith thus: 'Except a man be born again of water and the Spirit, he cannot enter into the kingdom of God.' Now we ought to direct our whole life to come to the kingdom of heaven. For the Lord saith, 'First seek the kingdom of God.' And you have heard heretofore, that we daily make this petition to God, '*Thy* kingdom come.' Wherefore, *it is very necessary for us to know how we must be born again, and what this second birth is,* without which we cannot enter into the kingdom of God. But when we speak of a second birth, you shall not so grossly understand this saying, as though a man, which is once born, should enter again into his mother's womb, and so be born again as he was before. (For it were great foolishness so to think.) But here we mean of *a second birth, which is spiritual, whereby our inward man and mind are renewed by the Holy Ghost, so that our hearts and minds receive new desires, which they had not of their first birth or nativity.*

"*And the second birth is by the water of Baptism, which Paul calleth the bath of Regeneration, because our sins be forgiven us in Baptism, and the Holy*

Ghost is poured into us as into God's beloved children; so that by the power and working of the Holy Ghost, we be born again spiritually, and made new creatures. And so by Baptism we enter into the kingdom of God, and shall be saved for ever, if we continue to our lives' end in the faith of Christ."

"Hitherto you have heard what we promise to God when we are baptized. Now learn also, I pray you, what God worketh in us by Baptism, and what benefits *He* giveth us in the same. *For Baptism is not water alone,* and nothing else besides, *but it is the water of God, and hath His strength* by the word of God, and is a *seal of God's promises.* Wherefore, *it doth work in us all those things whereunto God hath ordained it.* For our Lord *Jesus Christ* saith, 'Go, and teach all nations, and baptize them in the name of the Father, and the Son, and the Holy Ghost.' This God commanded *His* disciples to do. Wherefore, by the virtue of this commandment, which came from heaven, even from the bosom of God, *Baptism doth work in us, as the work of God.* For when we be baptized in the name of God, that is as much as to say, as God Himself should baptize us. Wherefore we ought not to have an eye only to the water, but to God rather, which did ordain the Baptism of water, and commanded it to be done in *His* name. For *He* is Almighty, and *able to work in us by Baptism forgiveness of our sins, and all those wonderful effects and operations,* for the which *He* hath

ordained the same; although man's reason is not able to conceive the same.

"Therefore consider, good children, the great treasures and benefits whereof God maketh us partakers when we are baptized, which be these: *The first* is, *that in Baptism our sins be forgiven* us; as *St. Peter* witnesseth, saying, 'Let every one of you be baptized for the forgiveness of his sins.' The *second* is, that *the Holy Ghost is given us*, the which doth spread abroad the love of God in our heart, whereby we may keep God's commandments, according to the saying of *St. Peter*, 'Let every one of you be baptized in the name of *Christ*, and then you shall receive the gift of the Holy Ghost.' *The third is, that by Baptism the whole righteousness of Christ is given unto us*, that we may claim the same as our own. For so *St. Paul* teacheth, saying, 'As many of you as are baptized in *Christ*, have put upon you *Christ*.' *Fourthly*, by Baptism we die with *Christ*, and are buried (as it were) in *His* blood and death, that we should suffer afflictions and death, as *Christ* Himself hath suffered. And as that man, which is baptized, doth promise to God, that he will die with *Christ*, that he may be dead to sin and to the old Adam; so, on the other part, God doth promise again to him, that he shall be partaker of *Christ's* death and passion." Quoted Burrow's Sum. Faith and Practice, vol. ii. pp. 491, 2, 3, 4.

"As in Baptism we must think, that as the

Priest putteth his hand to the child outwardly, and washeth him with water, so we must think, that God putteth *His* hand inwardly, and *washeth the infant with* His *Holy Spirit;* and moreover, that *Christ Himself cometh down upon the infant, and apparelleth him with His own self.*" Works, p. 306. Parker Edition.

"*But how can he be taken for a good Christian man, that thinketh that Christ did ordain His sacramental signs and tokens in vain, without effectual grace and operation? For so might we as well say, that the water in Baptism is a bare token,* and hath no warrant signed by Scripture for any appeal at all: for the Scripture speaketh not of any promise made to the receiving of a token or figure only. And so may be concluded, after your manner of reasoning, that in Baptism is no spiritual operation in deed, because that washing in water in itself is but a token." *Answer to Gardiner,* lib. i. §. 10. p. 17.

"*But as in Baptism we receive the Holy Ghost, and put Christ upon us,* as well if we be Christened in one dish full of water taken out of the font, as if we were Christened in the whole font or river; so we be as truly fed, refreshed, and comforted by *Christ,* receiving a piece of bread at the Lord's holy table, as if we did eat a whole loaf. *For as in every part of the water in Baptism is whole Christ and the Holy Spirit sacramentally,* so be they in

every part of the bread broken, but not corporally and naturally, as the Papists teach." Third Book of the *Presence of Christ*, sect. 63. p. 64. *Parker Edition.*

See also Section 71. of the same Book, p. 71.

Edward VI.'s First Liturgy. A.D. 1549.

After the Baptism of the child and the giving the white vesture, followed these words.

"Take this white vesture as a token of *the innocency which, by God's grace, in this holy Sacrament of Baptism, is given unto thee,* and for a sign whereby thou art admonished, so long as thou livest, to give thyself to innocence of living, that after this transitory life thou mayest be partaker of the life everlasting. , *Amen.*"

And again, on anointing the infant, this prayer was added.

"Almighty God, the Father of our Lord *Jesus Christ,* Who HATH *regenerated thee by water and the Holy Ghost,* and *hath* given unto thee remission of all thy sins: *He* vouchsafe to anoint *thee* with the unction of *His* Holy Spirit, and bring thee to the inheritance of everlasting life. *Amen.*"

Bp. Hooper. A. D. 1550.

"I believe, also, the holy Sacraments (which are the second mark or badge of the true Church) to be the signs of the reconciliation and great atonement made between God and us, through *Jesus Christ*. They are the seals of the Lord's promises, and are outward and visible pledges, and gages of the inward Faith, and are in number only twain: that is to say, Baptism and the holy Supper of the Lord. *The which two are not void and empty signs, but full, that is to say, they are not only signs whereby something is signified, but also they are such signs as do exhibit and* GIVE the things that they signify indeed."

"I believe also, that Baptism is the entry of the Church: *a washing into a new birth*, and *a renewing of the Holy Ghost*, whereby we do forsake ourselves, the Devil, the flesh, sin, and the world."

"By His Baptism we are changed, and altered from the children of wrath, of sin, of the Devil, and of destruction, into the children of God, of grace, and salvation, thereby to be made heirs and coheirs with *Christ* of eternal life, and for that cause, the same ought to be given and communicated only to reasonable creatures, which are apt and meet to receive such things, and not unto bells and such like, which neither can receive nor use the thing signified by Baptism." *Article upon the Creed*, 58—61. *Edit.* 1583.

HUTCHINSON. A.D. 1550.

"The first point and chief profession of a true Christian man is, most stedfastly to believe that these be Three Persons, and One God; as we are taught in Baptism, which is commanded to be ministered in the name of the Father, of the Son, and of the Holy Spirit. *For in that bath of Holy Baptism we are regenerate, washed, purified,* and *made the children of God,* by the workmanship of the Three Persons, which formed also heaven and earth, and all the glorious fairness of them, &c." *Image of God,* chap. i. *Works, Parker Edit.* p. 11.

EDWARD VI.'S CATECHISM. A. D. 1553.

"*Mast.* What doth Baptism represent, and set before our eyes?

"*Scho.* That we *are by the Spirit of Christ new born* and *cleansed from sin,* that we be members and parts of *His* Church, received into the Communion of Saints. For water signifieth the Spirit; Baptism is also a figure of our burial in *Christ,* and that we shall be raised up again with *Him* in a new life, as I have before declared in *Christ's* Resurrection." *Liturgies, &c. Edward VI.* p. 515. *Parker Edit.*

LATIMER. A.D. 1555.

"Now like as He (viz. Christ) was born in rags, so *the converting of the whole world is by rags,* by things which are most vile in this world. For go

to the matter. What is so common *as water?* Every foul ditch is full of it. Yet we wash out *remission of our sins by Baptism.* For as He was found *in rags,* so must we find Him *by Baptism. There* we *begin.* We are washed with water, and then *the words* are added; for we are baptized in the name of the Father, the Son, and the Holy Ghost; *whereby Baptism receiveth its strength.* Now this Sacrament of Baptism is a thing *of great weight;* for *it ascertaineth and assureth us,* that like as the water washeth the body and cleanseth it, so the Blood of Christ our Saviour cleanseth and washeth it from all filth of sins. And so it appeareth, that we may not seek Christ in the glistering of this world; for what is so common as *water?* Yet He promiseth to be found *there,* when He is sought *with a faithful heart.*"

PHILPOT, (JOHN,) Archdeacon of Winchester. Martyred, A.D. 1555.

Of the Baptism of infants, he says,

"But the Catholic truth, delivered unto us by the Scriptures, plainly determineth, that all such are to be baptized, as whom God acknowledgeth for *His* people, and voucheth them worthy of *sanctification or remission of sins.*"

(In these last words he signifies *Baptism,* describing it by its benefits.)

Letter xix. *Parker Edit. of his Writings,* p. 275.

Bp. Ridley. Martyred, A.D. 1555.

"Now, on the other side, if, after the truth shall be truly tried out, it be found that the substance of bread is the material substance of the Sacrament: although for the change of the use, office, and dignity of the bread, the bread indeed is sacramentally changed into the Body of *Christ, as the water in Baptism is sacramentally changed into the fountain of Regeneration,* and yet the material substance thereof remaineth all one, as was before, &c."

A Brief Declaration of the Lord's Supper. Works, p. 12. *Parker Edit.*

Again, he uses the term *Regeneration,* as synonymous with *Baptism.*

"And likewise, when I consider that all that man doth profess *in his regeneration,* when he is received into the holy Catholic Church of *Christ,* and is now to be accounted for one of the lively members of *Christ's* own Body," &c. &c.

A Piteous Lamentation," Works, p. 57. *Parker Edit.*

Grindal. Successively Bishop of London, and Abp. of York and Canterbury. A.D. 1559.

"So in Baptism, men regard not greatly the water, but account themselves *washed in the blood of Christ.* So saith *St. Paul:* "Whatsoever we be that are baptized, we are washed in the Blood of

Christ." (Rom. vi.) Wherefore, to the faithful receivers you may say, *that the water of Baptism is the Blood of Christ,* and the bread and wine the Body and Blood of *Christ:* for to them it is no less than if the natures were altered and changed."

Faithful Dialogue between Custom and Verity. Parker Edit. Remains, p. 62.

PILKINGTON, Bishop of Durham. A. D. 1560.

"Under this name of a seal *He* commendeth unto us also both *His* outward visible Sacraments and the *inward grace of the Holy Ghost, working* in our conscience *by them. St. Paul* calleth circumcision (a sacrament of the old law) 'the seal of the righteousness of faith,' and as that was a seal in that time to our father of righteousness, so be our Sacraments to us in these days seals of God's promises unto us, and all have one strength and virtue. The Scripture of God is the indenture betwixt God and us, wherein is contained both the promises, grace, and mercy, that God offereth to the world in *His* Son *Jesus Christ,* and also the condition which *He* requires to be fulfilled in our behalf. The Sacraments are the seals set to this indenture, to strengthen our faith, that we doubt not. For as it is not enough to write the condition of a bargain in our indenture, except it be sealed; so God for our weakness thought it not sufficient to make us promise of *His* blessings in

writing in *His* Scripture; but *He* would seal it with *His* own blood, and institute *His* Sacraments as seals of the same truth, to remain to be received of us in remembrance of *Him*, and strengthening our faith.

Baptism is a Sacrament sealed by God, and sealing our consciences, that God taketh us for *His* children and servants; and we offer and bind ourselves to serve *Him* only as a Lord and Father. The Supper is also a Sacrament, wherein *He* feeds us spiritually, thus taken into *His* service, with *His* own precious Body and Blood: and we reckoning with ourselves wherein we have offended *Him*, ask mercy, nothing doubting to obtain it, and renew our bond to *Him* which we have so often broken, and promise to do so no more. So that when God giveth these Sacraments to us by *His* ministers, and we receive the same, *the bargain is full made betwixt God and us*, the writing *sealed and* DELIVERED. We are become *His* people, and *He* our God: we to serve, love, honour, and worship *Him;* and *He* to help, deliver, defend, and provide for us all necessaries." *Exposition upon the Prophet Aggeus.* (c. ii. 20—23.) Works, (Parker's Edit.) pp. 192, 3.

JEWEL. A.D. 1562.

"And we say that *Baptism is the Sacrament of the remission of sins*, and of that washing which we

have in the Blood of *Christ*, and that none are to be denied that Sacrament, who will profess the faith of *Christ;* no, not the infants of Christians, because they are born in sin, and belong to the people of God." *Apology*, cap. ii. §. 13. quoted in Burrow's Summary of Christian Faith and Practice, vol. ii. p. 498.

"We are taught, not to seek that grace *in* the sign, *but to assure ourselves by receiving the sign, that it* IS GIVEN *us by the thing signified.* . . . . It is not the creature of bread or water, but the soul of man that receiveth the grace of God. These corruptible creatures need it not: we have need of God's grace. But this is a phrase of speech. For the power of God, the grace of God, the presence of the Trinity, the Holy Ghost, the gift of God, are not in the water, but in us: and we were not made because of the Sacraments: but the Sacraments were made for our sake." *Treatise of the Sacraments*, p. 263. fol. edit.

"Forasmuch as these two Sacraments being both of force alike, these men (the Romanists) to advance their fantasies in the one by comparison so much abase the other, I think it good, briefly and by the way, somewhat to touch what the old Catholic Fathers have written of God's invisible workings in the Sacrament of Baptism. The Fathers in the Council of *Nice* say thus, 'Baptism must be considered, not with our bodily eyes, but with the eyes of our mind. Thou seest the water:

think thou of the power of God that in the water is hidden. Think thou that the water is full of heavenly fire, and of the sanctification of the Holy Ghost.' *Chrysostom,* speaking likewise of Baptism, saith thus: 'The things that I see I judge not by sight, but by the eyes of my mind. The heathen, when he heareth of the water of Baptism, taketh it only for plain water: but I see not simply or barely, that I see; *I see the cleansing of the soul by the Spirit of God.*' So likewise saith *Nazianzenus;* 'The mystery of Baptism is greater than it appeareth to the eye.' So *St. Ambrose;* 'In Baptism there is one thing done visibly to the eye, another thing is wrought invisibly to the mind.' Again he saith, 'Believe not only the bodily eyes, (in the Sacrament of Baptism,) the thing that is not seen, is better seen: the thing that thou seest is corruptible; the thing that thou seest not is for ever.' To be short: in consideration of these invisible effects, *Tertullian* saith, 'The Holy Ghost cometh down and halloweth the water.' *St. Basil* saith, 'The kingdom of heaven is there set open.' *Chrysostom* saith, 'God *Himself* in Baptism, by *His* invisible power, holdeth thy head.' *St. Ambrose* saith, 'The water hath the grace of *Christ:* in it is the presence of the Trinity.' *St. Bernard* saith, 'Let us be washed in *His* Blood.' *By the authorities of these many ancient Fathers it is plain, that in the Sacrament of Baptism, by the sensible sign of water, the invisible grace of God is given unto us.*"

Again,

"So saith *Cyril*, 'As water thoroughly heated with fire, burneth as well as the fire: so, the waters which wash the body of him that is baptized, are changed into divine power by the working of the Holy Ghost.' So *Leo*, some time a Bishop of *Rome*, '*Christ* hath given like preeminence to the water of Baptism, as He gave to *His* mother. For that power of the Highest, and that overshadowing of the Holy Ghost, which brought to pass that Mary should bring forth the Saviour of the world, hath also brought to pass, that the water should bear anew, or regenerate him that believeth.' Such opinion had the ancient learned Fathers, and such reverend words they used when they intreated of the Sacraments. For it is not man, but God which worketh by them." *Treatise on the Sacraments*, p. 263. *Reply to Harding*, pp. 249, 250.

Bp. Andrewes. A.D. 1569.

"That body which hath one beginning, and one nourishment, is *one* body; but all the faithful have one beginning *in the fountain of regeneration, that is, in Baptism*, and all are nourished with one nourishment; for they are all *baptized into one body by one Spirit*, and all made to drink of one Spirit: therefore, they are all one body, and con-

sequently should live in unity one with another," &c. &c.

"First, he that will be of the body, must come in 'by the washing of Regeneration,' (Tit. iii. 5.) he must be 'engraffed into *Christ's* body,' (Rom. xi.) he must 'put on *Christ*,' as all they do that are 'baptized into *Christ Jesus*,' as the Apostle saith, (Gal. iii. 27.) Then, being as it were begotten and engraffed into the body, he must be nourished and fed, that so he may continue in that estate: he must, 'as a new-born babe, desire the sincere milk of the word,' whereby he may grow up, (1 Pet. ii. 2.) He must be watered, (1 Cor. iii. 3.) He must 'eat the flesh of *Christ*, and drink *His* blood, that so he may abide in *Christ*, and *Christ* in him,' (John vi. 56.) By these a man is made partaker of the Body of *Christ*; by the other, of the Spirit."

"As the Scripture sheweth, water is the seed of the world, for, 'The Spirit of God moved upon the waters.' Therefore is *water used in the Sacrament of our regeneration.* The juice and nourishment that we suck out of the meat digested is that which nourisheth our life; and therefore the element of wine is used in the Sacrament of our nutrition, that is, after *we are born anew, and washed with water in Baptism to signify our new birth;* then we must receive bread and wine in the Lord's Supper, to confirm our faith in the

Body and Blood of *Christ*, whereby we are sealed unto eternal life." *Sermon on* 1 *Cor.* xii. 13.

LAURENTIUS SURIUS. A.D. 1569.

"But, moreover, let us hear the Apostle. 'For ye are all the sons of God by faith which is in *Christ Jesus*.' Now this refers not to Jews only, but also to Gentiles: who although they were not under the Law as a schoolmaster, yet by faith in *Christ* attained to such (distinction), that they also should be called, and be sons of God, not in such manner as *He* Who alone was so by nature, but by the adoption of grace. Whence every true Christian has good grounds for boasting, that he is a son of the Almighty God. And neither poverty, lowness of birth, nor bodily infirmity, excludes any from this dignity; this grace is offered to all equally, because God is no respecter of persons; and as the divine *Ambrose* says, with God there is no distinction of *persons*, but of manners and of life, since men of one faith are distinguished not by personal qualities, by their deserts, (or good deeds, *meritis*.) It follows, 'for as many of you as have been baptized into *Christ*, have put on *Christ*.' To put on *Christ* is no other than to be adorned with virtue. *As therefore in Baptism we have received divinely infused graces* (*virtutes*), *and have put on* CHRIST, so we ought throughout life to be

careful, that we more and more increase (improve, *augeamus*) so great gifts of God in us."

Concio Exegetica in Epistolam pro Festo Circumcisionis Domini.

Apud *Alcuini Homil. in totius Anni Evang.* Excerpt. e Scriptis Præstantissimorum Eccles. Cath. Doctorum, &c. fol. 44. *Surii Edit. Venet.* 1571.

SANDYS. Successively Bishop of Worcester, 1559; London, 1570; and Archbishop of York, 1576.

"And as praying and hearing, so the worthy receiving of *His* Sacrament, is not only a sealing of *His* grace unto us, but also a testifying of our godliness towards *Him*. *His* Sacraments are two in number, instituted by *Christ* to be received of Christians. By the one, which is Baptism, we are *received and incorporated into the Church of Christ;* by the other, which is the Eucharist, or Lord's Supper, we are nourished and fed unto life everlasting. THESE *are pledges and assurances of remission of sins and salvation, purchased by the death of* CHRIST." *Sermon* iv. §. 20. Parker Edit. p. 87.

"Grace is offered and *received* by two especial outward means; the preaching of the Gospel, and the holy administration of the blessed Sacraments. These two are the instruments, or rather the hands, by the which the *Holy Ghost doth offer,*

exhibit, seal, and *deliver the grace of God unto us.*" Sermon xv. §. 7. Parker Edit. p. 299.

"Now, as the graces of God, purchased for us by *Christ*, are offered unto us by the Word, so are they also most lively and *effectually by the Sacraments. Christ* hath instituted and left in *His* Church, for our comfort, and the confirmation of our faith, two Sacraments or seals: Baptism, and the Lord's Supper. *In Baptism, the outward washing of the flesh declareth the inward purging and cleansing of the Spirit.*" Sermon xv. §. 12. Parker Edit. p. 302.

NOWELL'S CATECHISM. A.D. 1571.

"*Mast.* Thou saidest before, that a Sacrament consisteth of two parts; the outward sign, and inward grace. What is the outward sign in Baptism?

"*Scho.* Water; wherein the person baptized is dipped, or sprinkled with it, in the Name of the Father, and of the Son, and of the Holy Ghost.

"*Mast.* What is the secret and spiritual grace?

"*Scho.* It is of two sorts: that is, forgiveness of sins, and *regeneration;* both of which, in the same outward sign, have their full and express resemblance.

"*Mast.* How so?

"*Scho.* First, as the uncleannesses of the body are washed away with water, so the spots of the soul are washed away by forgiveness of sins. Secondly,

the beginning of regeneration, that is, the mortifying of our nature, is expressed by dipping in the water, or by sprinkling of it. Finally, when we by and by rise up again out of the water, under which we be for a short time, the New Life, which is the other part and end of our regeneration, is thereby represented.

"*Mast.* Thou seemest to make the water but a certain *figure* of divine things?

"*Scho.* It is a figure indeed, *but not empty or deceitful, but such as hath the truth of the things themselves joined and knit unto it.* For as in Baptism God *truly delivereth us forgiveness of sins and newness of life, so do we certainly receive them. For God forbid that we should think that God mocketh and deceiveth us with vain figures.*" Quoted in Burrow's Sum. vol. ii. p. 499.

Reformatio Legum. A.D. 1571.

"Baptism is a *Sacrament in which our second birth is assured* to us by the outward washing: the *pardon of sins is granted; and the influence of the Holy Spirit is poured into our hearts;* as is implied in the words used in Baptism, that faith may be stirred up and perfected within us. When we are immersed in the water, and again rise from it, the death and burial of *Christ* are primarily regarded; and secondly, *His* resurrection and return to life; in order that we may be reminded

of certain memorials of *His* death and life, and openly testify, that sin lies dead and buried in us, but that *a new and saving spirit of God is revived within us,* and again flourishes; and that when our body is sprinkled outwardly with water, *our souls being inwardly cleansed from the stain of sin, pure and thoroughly purged,* are lifted up towards an eternal and heavenly country." *Quoted in Burrow's Sum. Ch. Faith and Practice,* vol. ii. p. 505.

Bucer. A.D. 1575.

Alluding to Acts xxii. 16. he says,

"In these words, then, there is ascribed *to Baptism,* the *effect of remitting or washing away of sins.*"

In the year 1536, a conference was held in Wittenberg, by the Lutherans and the Zuinglians, with the view of establishing, if possible, a common form of doctrine on certain disputed points. Luther began by asserting, that as the Baptism of infants was rejected by some, that as others, who permitted their Baptism, regarded the Sacrament as a mere symbol (*nudum symbolum*), and thus suffered infants to die unbaptized, &c. it was necessary that his party should declare their views on these heads; and his statement was to this effect, that infants should be baptized, and that Baptism was truly efficacious, and conferred on the recipient the adoption into the number of the

children of God. To this Bucer, on the part of the Zuinglians, answered:

"We all have faithfully contended against the enemies of Infant Baptism, and still contend, as our writings testify; besides, Baptism is counted sacred by us, and our doctrine treats thereof, not as concerning some naked symbol, but as concerning *a true Laver of Regeneration,* which (Regeneration) is exhibited to us by the virtue of God, and the office of the Ministry, together with water. For we simply believe and teach, that to infants in Baptism is communicated *true Regeneration,* and true adoption into the sons of God, and that the Holy Spirit works in them according to the measure given to them."

Hooker. A. D. 1580.

Speaking of the misinterpretations of the text, "Unless a man be born again of water and of the Spirit," &c. &c. he thus decides against all evasion of the doctrine clearly taught, in these words:

"I hold it for a most infallible rule in expositions of sacred Scripture, that where a literal construction will stand, the furthest from the letter is commonly the worst. There is nothing more dangerous than this licentious and deluding art, which changeth the meaning of words, as alchymy doth or would do the substance of metals, maketh of

any thing what it listeth, and bringeth in the end all truth to nothing. Or, howsoever such voluntary exercise of wit might be borne with otherwise, yet in places which usually serve, as *this doth concerning Regeneration by water and the Holy Ghost,* to be alleged for grounds and principles, less is permitted. To hide *the general consent of antiquity, agreeing in the literal interpretation,* they cunningly affirm that certain have taken those words as meant of material water, *when they know that of all the ancient, there is not one to be named that ever did otherwise either expound or allege the place than as implying external Baptism. Shall that which hath always received this and no other construction, be now disguised with the toy of novelty? When the letter of the law hath two things plainly and expressly specified, water and the Spirit; water, as a duty required on our parts, the Spirit, as the gift which God bestoweth;* there is danger in presuming so to interpret it, as if the clause which concerneth ourselves were more than needeth. We may by such rare expositions attain perhaps in the end to be thought witty, but with ill advice. Finally, if at the time when that Baptism which was meant by *John* came to be really and truly performed by *Christ* Himself, we find the Apostles had been, as we are, before baptized, new baptized with the Holy Ghost, and in this their latter Baptism, as well a visible descent of fire, as a secret miraculous infusion of the Spirit: if *on us* He *accomplish likewise the heavenly work of our new*

birth not with the Spirit alone, but with water thereunto adjoined: since the faithfullest expounder of *His* words are *His* own deeds, let that which *His* hand wrought declare what *His* speech did doubtfully utter. The true necessity of Baptism a few propositions considered will soon decide. All things which are either known causes or set means, whereby any great good is usually procured, or men delivered from grievous evil, the same we must needs confess necessary. And if *Regeneration* were not in this very sense a thing necessary to eternal life, would *Christ Himself* have taught Nicodemus, that to see the kingdom of God is impossible, saving only for those men which are born from above? *His* words following in the next sentence are a proof sufficient, that to our *Regeneration* His Spirit is no less necessary, than Regeneration itself necessary unto life. Thirdly, *unless as the Spirit is a necessary inward cause, so water were a necessary outward mean to our Regeneration,* what construction should we give unto those words wherein we are said to be *new born,* and that even of water? Why are we taught, that with water God doth purify and cleanse *His* Church? Wherefore do the Apostles of *Christ* term *Baptism a Bath of Regeneration?* What purpose had they in giving men advice to receive outward Baptism, and in persuading them that *it did avail to remission of sins?* The grace which is given them with their Baptism doth so far forth depend on the very out-

ward Sacrament, that God will have it embraced *not only as a sign or token* what we receive, but also as an instrument or mean whereby we receive grace, because *Baptism* is a Sacrament which God hath instituted in *His Church*, to the end that they which receive the same might *thereby be incorporated into Christ*, and so through *His most precious merit obtain as well that saving grace of imputation which taketh away all former guiltiness, as also that infused divine virtue of the Holy Ghost, which giveth to the powers of the soul their first disposition towards future newness of life*." Eccles. Polity, lib. v. §. 4.

VORSTIUS. A.D. 1590.

On the words of *Sulpicius Severus* in the Life of *St. Martin*, "Nec dum regeneratus in Christo," &c.

"What it is to be *regenerated in Christ*, they who shut their eyes (*μεμνημενοι*, or the blind) know. For his meaning is, that he was not yet *baptized*, which is also evident from what follows, 'he acted as a candidate of Baptism.' But because *Regeneration cannot take place before Baptism*, and *that Baptism is clearly necessary to Regeneration*, others also of the ancients have determined. *Ambrose*, in plain words, (says,) in the fourth chapter of his Book concerning those who are initiated in the Mysteries, 'The Catechumen believes, but unless he be baptized, he cannot receive remission of sins.'" *Note in loco.*

AINSWORTH, (a Nonconformist.) A.D. 1612.

"They to whom God giveth the *signe and seale* of righteousness by faith and *of regeneration,* they HAVE faith and *regeneration.* For *God giveth no lying signe. Hee* sealeth no vaine or false covenant. But God gave to infants circumcision, which was the signe and seale of the righteousness of faith and regeneration. (Gen. xvii. 12. Rom. iv. 11; and ii. 28, 29. Col. ii. 11.) Therefore infants had (and consequently now have) faith and regeneration, though not in the crop and harvest by declaration, yet in the bud and beginning of all Christian graces, &c. &c." *Censure on a Dialogue of the Anabaptists,* p. 49.

HAMMOND. A.D. 1620.

What meanest thou by this word Sacrament?

"The answer is, that in this place the word Sacrament is set to signify an outward visible sign, i. e. not only a holy rite or ceremony, as before I told you, but that a significative, *not empty rite,* a ceremony set to import and denote something visibly and discernibly, and *that something, an inward and spiritual grace given unto us,* i. e. some special favour and gift of God bestowed upon us, (particularly by the death of *Christ,*) and this sign or significative rite ordained by *Christ* Himself, of

His immediate institution, and designed and consecrated by *Him* to two grand ends. First, *as a means whereby we receive the same,* i. e. *as a means of conveyance,* whereby *He* is pleased in a peculiar manner *to make over that grace or favour to us,* as also by the right and due use of which we are interpreted to perform our parts, or the condition required of us to make us capable of receiving it, *and so are actually made partakers of so much of the grace* as at that time is useful for us, (*such is pardon of sin, God's reconciliation, or favourable acceptance of us, and strength to do what God requires of us.*) And *secondly,* as a pledge to assure us thereof, i. e. a pawn, as it were, delivered us from God by the hand of the Minister, to give us ground and confidence and acquiescence, *that those graces or favours are now so made over to us by God, that we shall not fail of our part in them, instantly in that degree as they are proper to our present state,* (viz. pardon of sins past, and acceptance of sincere performance, and also grace or strength so to perform,) and hereafter in that other superior degree, for which we must wait till another world, (such are final acquittance or pardon of sin, and a pure and happy condition in another world.) And all this in the same manner as when some promise is made for the future, and a pawn deposited till the promise be performed." *Practical Catechism,* lib. vi. §. 1.

What then is the inward and spiritual grace of Baptism?

"The answer is, that the inward part of Baptism, signified by, and *conferred with*, that outward ceremony, is a 'death unto sin, and a new birth unto righteousness.' For the full understanding of which I must shew you these three things. *First*, what is meant by that death and new birth. *Secondly*, how these are signified by water in Baptism. *Thirdly*, how Baptism is a means of working this in us, and a pledge of assuring us of it. The explaining of these three will be necessary to a clear understanding of this matter. For first, a death unto sin signifies a getting out of the power, and from under the guilt and punishment, of sin. The *living* unto sin, is being a slave of sin, i. e. subject to it both for task and blows, like the Israelites to the Egyptian task-masters, being in their power to set them a drudging in their service, and in their power to beat and oppress them. He that liveth unto sin, or in whom sin reigns, is a direct galley-slave to drudge under it, and over and above the misery of that, to be tormented by it also: and he that is in that case, as long as he continues so, can neither by any strength of his own get out of that dominion of sin, as it signifies working the works of sin, (sinning continually,) or as it signifies punishment due to that slave, whose very service (i. e. his sins) binds him over to punishment. In plain terms, the natural man, or

every living man, considered without the grace of *Christ* in his natural estate, hath neither strength to avoid sin, nor means to escape punishment. Proportionably therefore to this, a death unto sin is the getting out of these gallies, or being rescued by *Christ* from this necessity of continuing and going on in sin, and consequently a being delivered from those punishments which are the reward of an unreformed course of sin; both these together are ordinarily called mortification; and as they belong only to the sins of commission, they are a previous disposition to that new birth unto righteousness, (as in every mutation and new production there is a laying aside of the old form, preparatory to the receiving a new;) but as they belong to sins of omission also, (the mortifying of which is the doing what is commanded,) so are they all one with that new birth."

"*S.* What then is that new birth unto righteousness?

"*C.* The contrary to the living to sin; i.e. it is *Christ's* giving me strength to walk righteously, and means to obtain God's favour, the begetting me to that double righteousness, that the young tender Christian 'hungers and thirsts after,' the righteousness of sanctification, to satisfy his hunger, (that bread of life to strengthen his soul,) and the righteousness of justification, to set him right in the favour of God, (that vital refreshment that the conscience scorcht with the guilt of sin so thirsts

after.) Some difficulty there is, and possibility of mistake, in that which I have now delivered, therefore you must weigh it diligently, and observe that this death and new birth is neither the resolving to forsake sin and live godly; for this is supposed before Baptism, to make the person capable of it, (as appears by the next question and answer in the Catechism:) nor, on the other side, the actual forsaking of sin, and living a new life, (denying ungodliness and worldly lusts, and living soberly, righteously, and godly; *Tit.* ii.) for this is the consequent task of him that makes a right use of *the grace of Baptism* for his whole life after, and both these an act of the man, wrought, the one by the preventing, the other by the assisting, grace of God. *But this grace of Baptism is the strength of* CHRIST, *of supernatural ability to forsake sin, and live godly, and proportionably a tender of God's pardon and gracious acceptance*, pardon of the forsaken sins, and acceptance of the imperfect (so it be sincere) godliness. And that this is the very intention of the Catechism in these words, and not any gloss of mine, may appear by what here follows as the reason of it. 'For being by nature born in sin and the children of wrath, (i. e. born with strong inclinations and propensities, which would certainly image us in a course of sin, and so consequently make us worthy of wrath, as a child or son of perdition is one worthy to be destroyed.) We are *thereby made children of grace*, i. e. *have in*

Baptism that strength given us by CHRIST *that will enable us to get out of that servile and dangerous state.*" Practical Catechism, lib. vi. §. 2.

"And truly that parents, who in this section are supposed to convey *Adam's* sin and punishment to their infant children, *and do also know that it is taken away by Christ,* but withall, that *Christ commands all that desire to be partakers from Him of that benefit, to be Baptized, and* so *born anew of water and of the Holy Ghost,* (though they whose fault it is not, that they are not baptized, shall, I hope, never be punished, or deprived, without all guilt), should not contribute their utmost to the cure of this hereditary evil, and be instruments of conveying to them the *antidote,* as they have been the conduits of the poison, and so joyn as far in the latter, as they are by the dispute confessed to be engaged in the former part of the solemnity, seems either a great sloth, or a great unkindness, or an itch of disputing and innovating, and is indeed much more heinous than any of these, a causeless disrelish, and fastidious contempt of an institution of *Christ.*" *Of the Baptizing of Infants,* section 64. See also sections 86, 87. Also Paraphrase and Notes on John iii. 5. 1 Corinth. xii. 13. Titus iii. 5.

CHAMIER. A. D. 1620.

"As the seal (or signet) of a Prince is in truth not valueless (otiosum) but efficacious, yet not

from any virtue inherent in itself, but only from the authority of the Prince as it were accompanying it: so the Sacraments, which no one can deny to be of the nature of signs and tokens, although they act on the souls of men, or for the grace which is sought in them, by no intrinsic power in the outward elements, yet cease not to be *effectual instruments*, as if signs and seals." Tom. iv. p. 57. quoted by Waterland, Charge on Sacramental part of Eucharist explained, p. 40. note.

Barrow. A.D. 1630.

"The benefits of Baptism are, 1st, *The absolution of us from the guilt of past offences, by a free and full remission of them:* and, consequently, God's being reconciled unto us: *His receiving us into a state of grace and favour: His freely justifying us.* That these benefits are conferred in Baptism, many places of Scripture plainly shew, and the Primitive Church, with firm and unanimous consent, did believe." (See Acts ii. 38; xxii. 16. Ephes. v. 26.)

"2. *In Baptism, the gift of God's Holy Spirit is conferred,* qualifying for the state into which we then come, and enabling us to perform the duties which we then undertake; for purifying our hearts, for begetting holy dispositions and affections in our souls: for to guide, instruct, sustain, strengthen,

encourage, and comfort us in our Christian course. (See Acts ii. 38. 1 Cor. xii. 13. Tit. iii. 5.)

"3. *With these gifts is connected the benefit of Regeneration,* implying our entrance into a new state and course of life, being endowed with new faculties, dispositions, and capacities of soul; becoming new creatures; (Ephes. iv. 22—24. Col. iii. 10. 2 Cor. v. 17.) our being sanctified in our hearts and lives; being quickened to a spiritual and heavenly life: in short, becoming the children of God. (See John iii. 5. Gal. iii. 26, 27. Rom. vi. Col. ii. 12.)

"4. With these benefits is conjoined that of being inserted into God's Church, *His* family, the mystical Body of *Christ,* whereby we become entitled to the privileges and immunities of that Heavenly Corporation. (1 Cor. xii. 13. Gal. iii. 27.)

"5. In consequence of these things, *there is with Baptism conferred a capacity of, and a title unto,* an assurance (under condition of persevering in faith and obedience to our Lord) of eternal life and salvation. (See 1 Pet. i. 2. Col. ii. 12. 1 Pet. iii. 21. Tit. iii. 5. Mark xvi. 16.)" Vol. v. *On Baptism.*

Bishop Cosin. A.D. 1640.

"For the nature of Sacraments, and the usual method of speaking, seems to require, that *to the symbols should be attributed not mere empty names,*

but also their properties, even *effects.*" Hist. Transubst. p. 3.

"O Lord, Heavenly Father, Almighty and Everlasting God, Who of *Thine* infinite goodness towards me, when I was born in sin, and was no other than an heir of everlasting wrath, didst vouchsafe that I should, as upon this day, *be born again of water and of the Holy Ghost, in the blessed Laver of Baptism,* being thereby made a member of *Christ,* and an heir of eternal life: for this *Thine* inestimable favour, I do here gratefully commemorate that happy day, and in most humble and hearty will I do extol the abundant riches of *Thy* glorious grace, in *Thy* sight, and in the sight of *Thy* holy angels, with all the company of heaven, renewing that sacred vow which was then made in my name, to forsake this wicked world, and to live as a Christian ought to do, in obedience to *Thy* holy faith and commandments: most humbly beseeching *Thee,* of *Thy* great mercy, to pardon me all former breaches of solemn promise, and to endue me with the assistance of *Thy* Holy Spirit, that henceforth I may walk in newness of life, worthy of that blessed estate whereunto *Thou* hast called me: and keeping myself unspotted of the world, the flesh, and the devil, I may die daily unto sin, for which cause I was baptized into the death of *Christ;* and as I have had my part this day *in the first Regeneration,* so I may at the last day have my part in the second and great regeneration of

the world, to live and reign with *Thee* for ever, through the merits of *Jesus Christ* our Lord. Amen." *Cosin's Devotion. Prayer for Anniversary of Baptism.*

BEVERIDGE, (Bp. of St. Asaph.) A.D. 1650.

"And so *Baptism* is a mark of difference, whereby Christians are discerned from such as be not Christened. But though this be one effect, it is not all. For it is not only a sign of our profession, *but also of our regeneration,* and therefore is it called '*the washing of regeneration.*' (Tit. iii. 5.) So that by it we are grafted into the Church, and made members of that body whereof *Christ* is the Head: for 'we are baptized into one body,' (1 Cor. xii. 13.) have a promise from God of the forgiveness of those sins we have committed against *Him.* And therefore *Peter* said unto them, 'Repent, and be baptized every one of you in the name of *Jesus Christ,* for the remission of sins.' (Acts ii. 28.) That so, 'being justified by *His* grace, we should be made (not only sons, but) heirs, according to the hope of eternal life.' (Tit. iii. 7.) And so in Baptism our faith is confirmed, and grace increased, by virtue of prayer to God, not by virtue of the water itself, but by virtue of prayer, whereby *God is prevailed with to purify our souls by* HIS *Spirit,* as our bodies are washed with the water: that as the water washeth off the pollutions of our bodies,

so His *Spirit purgeth away* the corruptions of our souls."

"And, truly, if we consult the Fathers in this case, they will *unanimously tell us,* that we are not only distinguished from others, *but regenerated by God in Baptism; yea, that in Baptism our sins are pardoned to us, and our corruptions subdued under us.*"

"But because it is here said that *Baptism is the sign of regeneration,* and the word '*regenerated,*' so much carped at in our Order for the Administration of Baptism, I shall next shew how *the primitive Church did long ago not only hold the same assertion, but also use the same expression.*" In proof of which he quotes *Chrysostom, Athanasius, Justin Martyr,* and the Second Council of Milan. *Expos. Article* XXVII. pp. 479. 481.

See also the first part of his Exposition on the XXVth *Article.*

And again, in the latter part of the same Article, p. 466.

"But whatsoever other things the Papists would obtrude upon us as Sacraments, it is certain that we find our Saviour solemnly instituting two, and but two Sacraments in the New Testament, to wit, these here mentioned, Baptism and the Lord's Supper. And therefore when the Apostle compares the Law with the Gospel, he instances in

these two Sacraments only, and none else. 'And were *baptized into Moses in the cloud and in the sea.* And did all *eat the same spiritual meat.*' (1 Cor. x. 2, 3.) And he again joins these two together, saying, 'For *by one Spirit* are we all *baptized into one body,* whether we be Jews or Gentiles, whether we be bond or free: and *have been all made to drink into one Spirit.*' (Ch. xii. 13.) And thus do the Fathers observe, how when one of the soldiers pierced our Saviour's side, and there came out blood and water, (John xix. 24.) the two Sacraments of the New Testament were thereby intimated to us." In proof of which he quotes, *Aug. de Symb. ad Catech.* c. vi. *Aug. in Joh. Tract.* ix. and xv. *Chrysost. in Joh. Hom.* 83. *Rab. Maur. de Sacrament. Euchar.* c. ix.

Savoy Conference. A.D. 1661.

Objections of the *Puritans.*

Second Prayer before Baptism.	*Exception.*
"May receive remission of his sins by spiritual regeneration."	"This expression seeming inconvenient, we desire it may be changed into this; 'may be regenerated, and receive remission of sins.'"

Answer of the Bishops.

§. vi. p. 24. "Receive remission of sins by spiritual regeneration." "Most proper. For *Baptism is our spiritual regeneration.* (St. John iii.) 'Unless a man be born again of water and of the Spirit,' &c. And by this is received remission of sins. (Acts ii. 3.) 'Repent, and *be baptized every one of you, for the remission of sins.*' So the *Creed,* '*One Baptism for the remission of sins.*'"

In Prayer after Baptism.

"That it hath pleased *Thee* to regenerate this infant by *Thy* Holy Spirit," &c.

Exception.

"We cannot in faith say, that every child that is baptized is 'regenerated by God's Holy Spirit,' at least it is a disputable point; and therefore we desire it may be otherwise expressed."

Answer of the Bishops.

§. vii. p. 24. "We cannot in faith say that every child baptized is regenerate," &c.—"Seeing that God's Sacraments have their effects when the receiver doth not *ponere obicem,* put any bar against them, (which children cannot do,) *we may say in faith of every child that is baptized, that it is regenerated by God's Holy Spirit; and the denial of it tends to Anabaptism, and the contempt of this Holy Sacra-*

ment, as nothing worthy, nor material whether it be administered to children or no." Cardwell's Conferences, pp. 324, 5.

Puritan Objections.

Catechism.	*Exception.*
"In my Baptism, wherein I was made a child of God, a member of *Christ,* and an inheritor of the kingdom of heaven."	"We conceive it might be more safely expressed thus, Wherein I was visibly admitted into the number of the members of *Christ,* the children of God, and the heirs (rather than inheritors) of the kingdom of heaven." *Cardwell's Conferences,* p. 326.

Answer of the Bishops.

§. ii. Ans. 2. "We conceive this expression as safe as that which they desire, and more fully expressing *the efficacy of the Sacrament,* according to *St. Paul,* the 26*th and* 27*th Gal.* iii. where *St. Paul* proves them all to be children of God, because they were baptized, and in their Baptism put on Christ: 'If children, then heirs,' or, which is all one, 'inheritors.' Rom. viii. 17." *Cardwell's Conferences,* p. 357.

Vossius. A.D. 1670.

"But as to *Regeneration*, taken in its restricted sense, the *remission of sins belongs:* so to renovation is referred the death of the old man, and the life-spring of the new man: BOTH WHICH *therefore are attributed to Baptism.*" Voss. de Bapt. Disp. ix. Thes. vi. Op. vol. vi. p. 270.

Sherlock. A.D. 1673.

"'Blessed is he whose unrighteousness is forgiven,' as to the guilt contracted, 'and whose sin is covered,' that it appear not to his punishment; or, *whose original pollution is washed away in the Laver of Baptism,* and his actual transgressions covered with the robes of *Christ's* merits." *Paraphrase of Psalm* xxxii. *Practical Christian,* part i. chap. xi. p. 117.

"By the merits and mysteries of *Thy* Baptism in the river *Jordan*, 'wash me throughly from my wickedness, and cleanse me from my sins,' whereby I have *unhallowed those sacred and saving waters of my Baptism,* and too often perjuriously broken my vow and promise made therein." *Ibid.* part i. chap. xii. p. 153.

"Blessed be the Lord God, my Heavenly Father, *Who hath washed me from my original pollution in the sacred waters of Baptism,* and hath therein called me to the state of salvation, through *Jesus*

Christ: and I pray God to give me *His* grace, that I may continue in the same unto my life's end.' *Ibid.* part iii. chap. i. p. 20.

"I am *Thine*, O Lord, not only by creation, but also solemnly devoted *Thine by regeneration in Baptism:* and I am resolved to continue *Thine*," &c. *Ibid.* part iii. chap. iii. p. 53.

SPARROW, Bishop of Norwich. A. D. 1684.

"Holy Church's aim being in all *Her* services to make them reasonable, that, according to *St. Paul*, (1 Cor. xiv.) we may all join with *Her* in Her offices, both with one spirit and understanding; *She* hath been careful not only to put them into a known tongue, but also to instruct us in the nature of them: making thus *Her* Prayer Book a sum of Divinity. Therefore, here in the beginning *She* instructs out of Holy Scripture concerning the necessity and efficacy of Baptism, as very briefly, so very pithily and fully. *First*, laying down this for a rule, that we are all born in sin, as it is Rom. v. 18, 19. all guilty in *Adam's* fall, (so the Catholic Church spread over the world always understood it, Concil. Milevit. ii. can. ii. tom. ii. p. 1538.) and therefore by our first birth have no right to heaven. into which 'no unclean thing shall enter.' (Eph. v. 5.) *Secondly*, that therefore there is need of a second birth to give us right to that, as it is St. John

iii. 3. 'Except a man be born again, he cannot enter into the kingdom of God.' *Thirdly,* that this second or new birth is BY WATER AND THE HOLY GHOST, (ver. 5.) 'Except a man be born of water and the Holy Ghost, he cannot enter into the kingdom of God.' *By water and the Holy Ghost is there meant Holy Baptism.* For first, this is the most literal interpretation of the words, (*for what is Baptism but water and the Holy Ghost?*) and therefore the best: for that is certainly the sense of the Holy Ghost, who, as we all believe, was the Author of the letter of the Scripture, and therefore of the literal sense, where that is not contrary to, but agreeable with, the other Scriptures. Now this literal sense given is agreeable to other texts: as, namely, Acts viii. 38. and x. 47. where water is declared to be the element of Baptism. And expressly again, '*Christ* loved the Church, and gave Himself for it, that *He* might sanctify and cleanse it with the washing of water.' And as this is the most literal, so it is the most catholic interpretation of the words, and therefore also the best, by *St. Peter's* rule, knowing this first, 'that no prophecy of Scripture is of private interpretation.' That this is the most catholic interpretation appears by *St. Augustine, Tertullian,* and all the ancient interpreters upon the place, *who expound it all of Baptism.* And indeed, if it were lawful to expound it otherwise, seeing no other Scripture contradicts this literal sense, I know not how it can be avoided,

but that men may lose all their Creed by playing so with Scripture, leaving the letter for figures. Thus are we instructed in the nature, necessity, and efficacy of Holy Baptism, *that it is the only ordinary means of our regeneration, or second birth,* which gives us a right and title to heaven."

Rationale of Book of Common Prayer, Oxford reprint of, 1843, p. 228. §. 30.

COMBER. A.D. 1688.

"Because our Lord hath provided this means (Baptism) to *deliver* them, and withal told us, that 'unless they be *regenerated* by water and the Holy Ghost, they cannot enter into the kingdom of God,' (John iii. 5.) that is, they can neither have part in the kingdom of grace nor glory, nor be made members of the Church militant or triumphant: nothing defiled can enter therein: (Rev. xxi. 27. 2 Cor. vi. 15, 16.) and, alas! they are defiled both in body and soul, but God hath provided a remedy as large as the evil: (*Cyril. Catech.* 3.) *water* to cleanse the outward, and *the Spirit* to purify the inward man: the *Baptism of water* without the Spirit will not suffice, no nor yet the Baptism of the Spirit without water: for *St. Peter* orders those to be baptized with water, who had received the Spirit before. (Acts x. 47, 48.) So that since they need this grace so exceedingly, and God hath so

graciously provided this remedy, and assured us of the necessity thereof, we must not allege that God is able to save without it, (*Tertul. in Prax.* c. x.) &c." Preparation before Baptism, sect. 2. on the First Exhortation. Companion to the Temple, part iii. p. 183.

" *St. Peter* assures us, that the saving of *Noah* in the Flood, was a type of *our salvation by Baptism;* (1 Pet. iii. 21.) and many of the Fathers take notice of it also: (*Ambrose De Sacr.* lib. i. c. 6. *Tertul. de Bapt.* c. viii. *Cyril Hieros.* cat. 3.) The Flood was the Baptism of the world, the iniquity whereof was purged by water, and all that was corrupt was buried in that universal deluge, until at last in token that the evil was expiated, the dove did rest upon the *renewed face of the earth,* and was the messenger of peace to those who were saved by those waters. Thus our old man *is buried in Baptism, and our sins washed away,* yet so as the *new man is restored thereby, and sealed with the Holy Ghost.* 2. *St. Paul* affirms, that God did prefigure the Christian Baptism by the passage of the *Israelites* through the Red Sea; (1 Cor. x. 2.) which *Tertullian* observes in these words; 'The people, ready to leave *Egypt,* escaped the force of *Pharaoh* by going through that water, which drowned the king and all his army; which figure is more manifest in the Sacrament of Baptism; (*Ambr.* de Mansionib. Israel. and *Cyril;*) for all nations are delivered from the world by waters,

and leave the devil, their former ruler and oppressor, overwhelmed in them. (De Bapt. c. ix.) Now if God did twice save the whole Church by water, on purpose to *typifie the efficacy of Baptism* before it was instituted, we may very reasonably believe, that now the substance is come, *He* will much more save these children or believing persons thereby. 3. It is the more probable that we shall prevail when we ask this mercy, because that our Lord *Himself* was pleased to honour this ordinance, by causing it to be administered to *Himself* by *St. John* in the river *Jordan*. (Matt. iii. 17.) And '*He* was baptized, (saith St. Ambrose,) not that *He* might be cleansed, but that *He* might cleanse the waters, that they themselves being washed by the flesh of *Christ*, which knew no sin, might have a right to be used in Baptism ever after; (Ambr. in Luc. iii.) and *the grace which it received from Him, it pours* upon Christians.' (Idem Serm. Dom. vi. post Pentec. Compare *Optatus*, Miles. lib. i. p. 31.) Yet we must not fansie, as *Tertullian* and *St. Ambrose* note, that this sanctification was derived only to that one river, (whereupon some of old would be baptized no where but in Jordan,) for the blessing was communicated (say they) to all water that should ever be used to this purpose. Now if the great end why *Jesus* was baptized, were to hallow the water to this use, we may the more cheerfully present our petition, *that the party to be baptized may find supernatural*

effects from this holy Laver." Idem. Sect. i. §. 3. p. 184.

"Our praises must look back upon the grace already shewed, and the benefits which are already given to this infant, which are principally two. 1. *Internally it is regenerated.* 2. Externally it is grafted into *Christ's* Church: for which we must give hearty thanks to Almighty God. To which we must add our prayers, which must look forward upon the grace, which will be needful to enable it to live answerable to this estate into which it is admitted: and this we must beg Almighty God also, or else the former blessings will be altogether in vain. Now all this is so plain, that no more would need to be added, but only that some with *Nicodemus* are apt to say, 'How can these things be?' (John iii. 9.) judging it impossible that so great a matter as *Regeneration* can be effected so soon, and by so mean an instrument, as they account it: whereas the effect is to be ascribed to the divine power of the Author, not to the *intrinsic* efficacy of the outward means. Yet in regard we can never bless God heartily for a mercy, unless we believe *He* hath bestowed it, we must labour to remove these scruples by a fuller account of *this Baptismal Regeneration,* that we may not withhold the divine praises by our doubting and unbelief. The word *regeneration* is but twice (that I know of) used in Scripture; first, *Matt.* xix. 28. 'Ye that have

followed *Me* in the Regeneration;' where, though (by altering the point—'followed Me, in the Regeneration when the Son of Man,' &c.) it may signify the Resurrection; yet as we read, it signifies the renewing of men by the Gospel and Baptism. Secondly, *Titus* iii. 5. 'He saved us by the Laver of Regeneration, and renewing of the Holy Ghost;' which is a paraphrase upon that of our Saviour, (John iii. 5.) 'Except a man be born of water and the Spirit, he cannot enter into the kingdom of God.' And because persons, come to age before their conversion, are first taught and persuaded by the word of God, the language of Holy Writ enlarges the metaphor, and saith, such are begotten by the word of God, (1 Cor. iv. 15.) *and then born again or regenerated in Baptism. In like manner speak the Fathers, who do constantly and unanimously affirm, that we are regenerated in or by Baptism.*" Companion to the Temple, part iii. §. 3. p. 201. *On the Exhortation after Baptism.*

"Before this Covenant we were dead in law, and by the pardon of our sins are 'begotten again to a lively hope;' and herein stands the *first particular of our regeneration,* (viz.) *in the remission of sins, wherefore both Scripture and Antiquity teach us, that Baptism is the means for remission of sin,* and *hence they join pardon and regeneration commonly together,* because this forgiveness puts us into a new estate, and an excellent condition in com-

parison of that which our natural birth had left us in." *Ibid.* p. 201, 2.

"But this is not all. For, *thirdly, our corrupt nature is changed in Baptism, and there is a renovation effected thereby, both as to the mortification of the old affections, and the quickening of the new, by the Holy Spirit, which is hereby given to all that put no bar or impediment unto it. This was the ancients' doctrine, who affirmed a real change to be wrought,* and *believed the Spirit to be therein bestowed as God had promised,* (Ezek. xxxvi. 25, 26.) that *He* would 'sprinkle clean water upon them, and they should be clean from all their filthiness; and then a new heart would be given them, and put a new spirit within them.' And it is manifest, that in the first ages of the Church there was abundance of gifts and graces miraculously bestowed upon Christians in their Baptism; and no doubt if the Catechumens of our days who are at age, would prepare themselves as strictly by repentance, fasting, and prayer, as they of old did, *they should find incomparable effects of this sacred Laver,* if not in as miraculous measures, yet *to as real purposes,* that is, *they should be truly regenerated, and their hearts changed by the influence of the divine Spirit.* But some may doubt whether infants be regenerate in this sense, because they are not capable of giving any evidences of their receiving the Spirit, nor do there any immediate effects of

their regeneration appear; hence the *Pelagians* denied it, but they are therefore condemned by the *Milevitan Council,* Can. 2. and confuted by *St. Augustine,* ad Bonifac. l. iii. It is confessed they can shew no *visible* signs of spiritual life in the operations thereof, no more can they of their having a rational soul, for some time; and yet we know they have the power of reason within them; and since all infants are alike, either all do here receive a principle of new life, or none receive it. Wherefore I see no reason why we may not believe, as the ancients did, that God's grace (which is dispensed according to the capacity of the suscipient) is here given to infants to heal their nature, and that *He* bestowed on them such measures of *His* Spirit as they can receive; for the malignant effects of the first *Adam's* sin, are not larger than the free gift obtained by the Second *Adam's* righteousness. (Rom. v. 15, 18.)" Companion to the Temple, part iii. §. 3. p. 202. *On the Exhortation after Baptism.*

Dr. Clagett. A.D. 1688.

"There remains but two more particular exceptions which I think needful to take notice of, and those are in the Office of Baptism. And the first I mean, is,

"1. That all baptized infants are supposed to be regenerated; of which, as some say, we cannot be certain.

"But I desire those that say so, to consider if the *Scripture* does not attribute to Baptism, as much as the *Liturgy* does. We are said by Baptism to be made members of Christ's body, *By one Spirit we are all baptized into one body*; (1 Cor. xii. 13.) And *to be baptized into Christ,* and *to put on Christ.* (Gal. iii. 27.) And *he that is in Christ is a new creature.* And to be *baptized for the remission of sins.* (Acts ii. 38.) Baptism is also called *the washing of Regeneration.* (Tit. iii. 5.) Now if it be made a question, Whether infants are *regenerated* in *Baptism;* the question at last must come to this: Whether they are qualified to become *members of Christ's body,* to be admitted into God's *Covenant,* to receive pardon of *original* sin, and to become *new creatures,* gaining that state by *grace,* which they could not have by *nature?* And I do not see, that any but *Anabaptists* can deny this. For they that contend, as we do, that infants are capable of *Baptism,* must not deny them to be qualified for this *grace* of Baptism, unless they will make the ordinance and promises of God to be of none effect towards them. Now if infants do by *Baptism* gain *remission of sin,* and are made *members of Christ;* they are *regenerated* and *born anew.* If they do not gain this by it, what does their Baptism signify? Or what benefit can they be supposed to have by it, if they die in their infancy, more than if they had not been baptized at all? This is the only

means of salvation they can have. And those expressions of the Scripture above recited, with many more, will justify our Church, which supposes that this means will be effectual, so long as they are capable of none other, and therefore ought to be considered by those that make it to be of none effect." (*London Cases*, 1685, vol. ii. p. 36, 37.)

Dr. William Sherlock, (Master of the Temple.) A.D. 1688.

"Another principal end and intention of the Gospel, was to cure the degeneracy of mankind, and to advance human nature to its utmost perfection: for as man fell from his original happiness, by falling from the purity and integrity of his nature, so there was no restoring him to his lost happiness, much less no advancing him to a more perfect state of happiness, not to an earthly, but an heavenly, paradise, *without changing and transforming his nature, and renewing him after the image of God. And therefore our very entrance into Christianity is a new birth.* 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God: that which is born of the flesh is flesh, and that which is born of the Spirit is Spirit;' (John iii. 5, 6.) And such a man is called a *new creature;* and a Christian life is a 'newness of life,' and 'living after the Spirit,' and 'walking

after the Spirit.' (Rom. i. 8.) And this new nature is 'the Divine nature,' 'the image of God,' the 'new man, which after God is created in righteousness and true holiness,' which is 'renewed in knowledge after the image of HIM Who created him.' (Ephes. iv. 24. Col. iii. 10.)" *Preservative against Popery,* part ii. section iv. p. 59.

"Because the Spirit of grace is the Spirit of *Christ,* and derives *His* influences only to the mystical body of *Christ,* all our graces are the immediate influxes of the Divine Spirit, and nothing can entitle us to the graces of the Spirit but being members of *Christ's* body; and there are no visible Sacraments of union to *Christ* but Baptism and the Lord's Supper; and therefore *no visible rites of conveying the graces of the Divine Spirit to us but these.* Again, as our spiritual life consists in our union to *Christ,* so this union makes us new creatures, for he that is in *Christ* is a new creature: now there are but two things necessary to a new creature, a *new birth,* and a constant supply of nourishment for its increase and growth. *Baptism is our regeneration or new birth, whereby we are incorporated into* CHRIST'S *mystical body, and receive the first communications of a divine life from the Holy Spirit;* the Lord's Supper is the constant food and nourishment of our souls, wherein we receive fresh supplies of grace, as our natural bodies do new spirits from the meat we eat. Now let any man tell me, what more is necessary to a new creature, than to be

born and nourished by fresh supplies of grace, till it grow up to a perfect man in *Christ Jesus? All this is done for us by Baptism and the Lord's Supper, and if all divine grace* must be derived to us from our union to *Christ* as the members of *His* body, *nothing can be more congruous than that the Sacraments of our union to* CHRIST *should be the only visible and external rites of conveying all supernatural grace to us.*" Vindication of the Second Part of the Preservative against Popery, section iii. p. 82.

TRAPP. A.D. 1690.

On John iii. 5.

"'Born of water and of the Spirit,' &c.

"i. e. *Regenerated by water-Baptism, and the influence of the Holy Ghost.*"

On John iii. 10.

"'Art thou a master of *Israel,* and knowest not these things?'

"i. e. What *I* have said may be understood by an ordinary *Jew;* much more by a man of your learning and authority. Why should you wonder at *My* doctrine of *Regeneration?* Do not you yourselves make proselytes by *baptizing* them, and then esteem them new-born persons? And as for that inward holiness and purity *I* speak of, have not the Prophets foretold, that God will plentifully communicate *His* Spirit in the days of the Messiah, for that purpose?"

TILLOTSON. A.D. 1694.

"The fourth pretended ground of this doctrine is, the necessity of such a change as this in the Sacrament, to the comfort and benefit of those who receive it. But there is no colour for this, if the thing be rightly considered: because the comfort and benefit of the Sacrament depend upon the blessing annexed to the institution. *And as water in Baptism, without any substantial change made in that element, may, by the Divine blessing accompanying the institution, be effectual to the washing away of sin, and spiritual regeneration;* so there can be no reason in the world given, why the elements of bread and wine in the Lord's Supper may not, by the same Divine blessing accompanying this institution, make the worthy receivers partakers of all the spiritual comfort and benefit designed to us thereby, without any substantial change made in those elements, since our Lord hath told us, that verily the flesh profiteth nothing." * * * *

"For the spiritual efficacy of the Sacrament doth not depend upon the nature of the thing received, supposing we receive what our Lord appointed, and receive it with a right preparation and disposition of mind, but upon *the supernatural blessing that goes along with it, and makes it effectual to those spiritual ends for which it was appointed.*" Sermon on Transubstantiation; being the XXVIth. Works, vol. i. p. 310. fol. edit. 1710.

Dr. Nicholls. A.D. 1710.

"There have been some very unreasonable exceptions taken against this expression; as if all persons, who are baptized, were truly regenerate, whereas several of them prove afterwards very wicked. But this objection is grounded upon a modern notion of the word "*Regeneration*," which neither the ancient Fathers of the Church, nor the compilers of our Liturgy, knew any thing of. Indeed, some writers of the last century ran into this new fangled phrase, to denote conversion, or a returning from a lapsed state, after a notorious violation of the Baptismal Covenant, to an habitual state of holiness. But no ancient writer, that I know of, ever expressed this by the word 'regeneration.' *Regeneration*, as often as it is used in the Scripture Books, *signifies the Baptismal Regeneration*. There is but one word which answers to this in the New Testament, and that is παλιγγενεσία: and that παλιγγενεσία refers to Baptism is plain, by having the word λουτρὸν joined with it: 'According to *His* mercy, *He saved* us by the washing of regeneration.' (Tit. iii. 5.) Our Saviour indeed made use of the like expression, before the Apostle, to *Nicodemus*, 'Except a man be born again, he cannot see the kingdom of God.' (John iii. 3.) But what *He* means by being born again *He* explains, (ver. 5.) by directing it positively to Baptism. 'Except a man be born of water and

of the Spirit, he cannot enter into the kingdom of God.' '*Regeneration*,' in the language of the Fathers, constantly signifies the participation of the Sacrament of Baptism. The Greeks have a variety of words to express regeneration by: not only *ἀναγέννησις*, which is an exact translation of it; but *ἀνακαίνισμος*, 'renovation;' *ἀνάκτισις*, 'recreation;' *ἀνανέωσις*, 'renewing;' *ἀνάστασις*, 'resurrection;' *μεταβολὴ*, the 'change;' *μεταποίησις*, the 'refitting;' *παλιγγενεσία*, the being 'born again;' *παλιντοκία*, the 'begetting again;' all which expressions are used of Baptism, and seldom or never of the rise after a lapse. The language of the Latin Fathers is the same. The Latin translator of *Irenæus*, which undoubtedly is very ancient, expresses the Greek word, *ἀναγέννησις*, by 'regeneration,' 'Baptism which is a regeneration unto God;' and so likewise calls the *ἀναγεννήμενοι*, the baptized, '*regenerate*,' the regenerate. *St. Ambrose*, speaking of Baptism, expresses himself thus: 'By Baptism we are renewed, by which also we are born again.' *St. Austin*, besides innumerable other passages, within the compass of a few lines has several expressions all to this purpose: he calls Baptism, '*The Spiritual Regeneration*;' he says the baptized person is 'born again, *because he is regenerated*:' and lastly, he calls Baptism, '*The Sacrament of Regeneration*.' And in another place he moves a question, whether the Baptism of the schismatical Donatists does confer Regeneration

or not; *but never doubted* whether that of the Catholics did so. But when any of the ancients have occasion to express a returning to God after a state of sin, the Greeks use the word *μετάμελεια*, *μετάνοια*, &c. The Latins, pœnitentia, conversio. The language of the Schools is exactly that of the Latin Fathers in this point; they make the effect of Baptism to be *Regeneration*, or, '*a generation to a spiritual life*:' but the turning to God after a course of sin, they call either 'penitence,' or, 'conversion to God.' The most eminent Divines of the Reformation use these words in the ancient sense. *Peter Martyr* uses '*Regeneration*' for Baptism, and calls the turning to God after a state of sin, the 'conversion and change of a man.' *Calvin*, where he designs to speak with exactness, uses *Regeneration*, for the Baptismal renovation, as in his Catechism; though sometimes he uses it to signify conversion, but this is but seldom; he generally, with the ancient Latin writers, expressing this by 'conversion.' When the Quinquarticular controversy came afoot, and long treatises were written about the methods of converting grace, the Divines, who managed them, being willing sometimes to vary their expressions, to make these discourses, dry enough in themselves, thereby something more pleasant, began to use 'regeneration' as a synonymous word with 'conversion.' But in *the Synod of Dort* itself, though in some of the particular declarations of the Divines of the several

countries, 'regeneration,' and 'conversion,' are used reciprocally: yet in the Synodical resolutions the word 'conversion' is always used. In the sermons and books written about the beginning of the late civil wars, 'regeneration,' for 'repentance,' or 'conversion,' because a very fashionable word: but sometimes oddly expressing it by 'regeneration-work,' &c. they made sport for vain people. However, by frequent use the word has come to obtain among grave and judicious writers, though the use of it was so very modern: insomuch that some Divines, who had their education since the Quinquarticular controversy, and were concerned in the review of the Liturgy at the Restoration, pretended to find fault with the Common Prayer Book, for using the word 'regeneration,' in the ancient sense, *which it had kept for sixteen hundred years*, in opposition to theirs, *which was hardly sixty years old.* And this is sufficient to justify the Common Prayer Book expression: and, I hope, to silence all objections upon this head."

Comment on the Book of Common Prayer, quoted by Bp. Mant, in his notes on the Baptismal Office.

VENEER. A.D. 1730.

Speaking of the Declaration immediately following the act of signation, he says,

"The former part of this Exhortation is very frequently objected against, because it supposes

all baptized infants to be '*regenerated;*' which the objectors say, we cannot be certain of. But since they *are* 'baptized into *Christ's* body;' (1 *Cor.* xii. 13.) and '*into Christ,*' and *have* 'put on *Christ;*' (*Gal.* iii. 27.) and consequently *are* 'new creatures:' (2 *Cor.* v. 17.) since they are 'baptized for the remission of sins;' (*Acts* ii. 38.) and since Baptism is called 'the washing of Regeneration;' (*Tit.* iii. 5.) therefore the Scripture, as well as the Church, supposes them to be 'regenerated,' unless the ordinances and promises of God are of none effect towards them." *Exposition of the Book of Common Prayer, quoted in Bp. Mant's Prayer Book in loco.*

WATERLAND, Archdeacon of Middlesex, &c. A.D. 1740.

"*Regeneration* passively considered, is but another word for the new birth of a Christian: and that new birth, in the general, means *a spiritual change wrought upon any person, by the Holy Spirit, wrought in the use of Baptism: whereby he is translated from his natural state in Adam, to a spiritual state in Christ.*" Sermon on Titus iii. 4—6. p. 5.

"Every one must be born of water and the Spirit: not *once* born of water, and *once* of the Spirit, so as to make *two* new births, *or to be regenerated* again and again; but to be *once* new born of *both, once born of the Spirit in or by water:* while the Spirit primarily or effectively, and the

water secondarily or instrumentally, concurs to one and the same birth, ordinarily the result of both, in virtue of the Divine appointment." *Ibid.* p. 7.

"A learned writer (*Wall*) has well proved at large, beyond all reasonable contradiction, that *both the Greek and Latin Fathers not only used that word* (Regeneration) *for Baptism, but so appropriated it also to Baptism, as to exclude any other conversion, or repentance, not considered with Baptism, from being signified by that name: so that according to the ancients, Regeneration, or New Birth, was either Baptism itself, (including both sign and thing,)* or a change of man's *spiritual state considered, as wrought in or through Baptism. This New Birth, this Regeneration, could be but once in a Christian's whole life,* as Baptism could be but once: and as there could be no second Baptism, so there could be no second New Birth. *Regeneration, with respect to the regenerating agent,* means the first admission; and with respect to the recipient, *it means the first entrance into the spiritual or Christian life.* And there cannot be two first entrances, or two admissions, any more than two spiritual lives, or two Baptisms." *Ibid.* p. 8, 9.

"*Regeneration,* on the part of the Grantor, God Almighty, means admission or *adoption into sonship, or spiritual citizenship;* and, on the part of the grantee, viz. man, it means *his birth or entrance*

into that state of sonship, or citizenship. It is God that adopts or *regenerates,* like as it is God who justifies."

"The thing granted *and received,* is a change from the state natural into the state spiritual; a translation from the curse of *Adam,* into the grace of *Christ.* This change, translation, or adoption, carries in it many Christian blessings and privileges, but all reducible to two, viz. *remission of sins, (absolute and conditional,)* and *a covenant claim,* for the time being, *to eternal happiness.*" Ibid. p. 11, 12.

"There might be some special cases, or uncommon circumstances, where martyrdom supplied the place of water Baptism, or where extremities were supposed to supersede it; in which cases inward Regeneration might be perfected without the outward sign and sacrament of it. *But according to the ordinary rule, faith and repentance were to be perfected by Baptism, both for the making Regeneration, and the giving a title to salvation. For without Baptism a person is not regenerate,* at least, not in the eye of the Church, which must judge by the ordinary rule, and which cannot dispense whatever God Himself may please to do in such cases." *Ibid.* p. 21.

"It may reasonably be presumed, that from the time of their *New Birth of water and the Spirit,* (which *at that very moment* is a renewal of their

state God-ward,) the renewing also of the heart may come gradually on with their first dawnings of reason, in such measure as they shall be capable of; in a way to us imperceptible, but known to *the Divine Spirit who regenerates* them, and whose temple from thenceforth they are, till they defile themselves with actual and grievous sin." *Ibid.* p. 24.

"*It is certain,* in the general, *that the Holy Spirit,* some way or other, *has an hand in every true and valid Baptism: God never fails as to* His *part in an awful Sacrament,* however men may guiltily fail in theirs. 2. *The Holy Spirit* is in some sort *offered to all that receive Christian Baptism.* For the very nature of a Sacrament requires, *that the sign and the grace should so far go together.* And the unworthy could not be guilty of rejecting the grace while they receive the sign, *if both were not offered them.*" Ibid. p. 28, 29.

Rev. Charles Wheatly. A. D. 1742.

"Nor can any thing better represent *Regeneration* or *New Birth,* which our Saviour requires of us before we can become Christians, than washing with water. For as that is the first office done unto us after our natural births, in order to cleanse us from the pollutions of the womb; so when we are admitted into the Church, we are first baptized, (*whereby* the Holy Ghost cleanses us from the

pollutions of our sins, and renews us unto God, *Tit.* iii. 5.) and so become, as it were, *spiritual infants,* and enter into a new life and being, which before we had not. For this reason, when the Jews baptized any of their proselytes, they called it their *New Birth, Regeneration,* or *being born again.* (See Dr. Wall on Infant Bapt. Introd. §. 6.) And therefore when our Saviour used this phrase to *Nicodemus, He* wondered that he, 'being a master in *Israel,*' should not understand *Him.*"

* * * * * * *

"And thus in the Christian Church, by our Saviour's institution and appointment, those who are dead to God through sin, are *born again 'by the washing of Regeneration, and renewing of the Holy Ghost.'* And how proper (by the way) *water* is to typify the *Holy Ghost,* may be seen by consulting several texts of Scripture, where *water* and the *blessed Spirit* are mentioned as corresponding one to another." (*Isai.* xliv. 3. *John* iv. 14. vii. 37, 9.) Illustration of the Book of Common Prayer, cap. vi. §. 1. pp. 331, 332.

Archdeacon Daubeny. A.D. 1796.

"When *Peter,* ignorant of the *spiritual nature* of *Christ's* washing, required *Him* not only to wash his feet, but also his hands and his head, judging that a partial washing could not effect a general cleansing; our Saviour's answer was calculated to rebuke his carnal application of the act, by telling

him, that 'he that is washed, needeth not save to wash his feet, but is clean every whit;' (John xiii. 10.) Peter, therefore, was given to understand, that the effect produced in this case was not by the outward application of the element of water, because parts were said to be cleansed which the water had not touched; *but by the operation of the Spirit on the soul,* producing that inward purity, of which an idea was conveyed to the mind by this familiar application to the body. Thus, in like manner, *the effect of washing in Baptism is not produced by the water applied to the body,* either in whole or in part, *but by the Spirit of God accompanying an ordinance of His own institution, and producing the effect upon the soul of the party,* of which the water is designed to be the type or emblem." *Guide to the Church,* Discourse vi. pp. 93, 94.

"By describing the initiatory rite of Baptism, as *only* inculcating the necessity of an inward and spiritual grace, is to place the Ministers of *Christ,* not in their high character of stewards of divine mysteries, so much as in that of registers for the public emolument of the members of a spiritual society; which enrolment is supposed to inculcate on the parties the necessity of their leading a life correspondent with the nature of the society into which they have been admitted. *Whereas the Sacrament of Baptism*[a] *is that mysterious rite which*

[a] The Prayer of our Church, alluding to what had taken

conveys an immediate spiritual benefit to the party concerned; that benefit of Regeneration, by which the baptized person is translated by the Holy Spirit from the state of nature in which he was born, and to which a curse belongs, to that state of grace and mercy in Christ, which gives him, as the child of God by adoption, a covenanted title to an heavenly inheritance. A benefit which, *St. Austin* says, is not to be lost, but by the subsequent impiety of the party concerned. 'The little child loseth not the grace once received, except by his own wickedness, if in riper years he shall turn out so evil disposed.' (Ad Bonifac. Ep. 98. p. 264. tom. ii.) Insomuch, (say our Reformers in the Homily on Salvation,) that infants being baptized, and dying in their infancy, are by *His* sacrifice washed from their sins, brought to God's favour, and made *His* children, and inheritors of *His* kingdom of Heaven."

"This important sense of Baptism I think necessary to be insisted on, for reasons that may hereafter appear. At the same time our Church reminds us, that 'Baptism represents unto us our profession, which is, to follow the example of *Christ*, and to be made like unto *Him*.' With this view she prays, that the 'child may lead the rest of his

place in Baptism, is a decisive and authoritative declaration of her sense on this subject: "Almighty and Everlasting God, *Who hast vouchsafed to regenerate* these Thy servants *by water and the Holy Ghost*, and *hast given* unto them forgiveness of all their sins," &c. *Order of Confirmation.*

life according to this (spiritual) beginning;' by dying, indeed, unto sin, and living unto righteousness; to the end that he may 'finally be an inheritor of *Christ's* everlasting kingdom.' Thus, then, should the child die in infancy, he is *saved in consequence of his spiritual regeneration in Baptism.* Should he live to years of responsibility, when he has (in the language of *St. Austin*) 'propria peccata,' his own proper sins to answer for, the ultimate effect of his Baptism will depend upon his spiritual condition at the time of his being taken out of the world. In reference, therefore, to the benefit derived from Baptism to him, *considered in that state,* it is certainly the judgment of our Church, that 'he is not a Christian who is one outwardly, but he is a Christian who is one inwardly; and Baptism (*in such case*) is that in the spirit, not in the letter, whose praise is not of men but of God.' Whilst Baptism, considered abstractedly, as *the Sacrament of spiritual Regeneration,* by which the party, being translated from his natural state in *Adam* to a spiritual state in *Christ,* becomes invested with a covenant claim to Gospel privileges, is the same in all cases; because, *as it is God that regenerates, the form appointed by* HIM *for that purpose must be productive of the intended effect.*" Vindiciæ Ecclesiæ Anglicanæ, pp. 179, 180, 181.

JOLLY, Bishop of Moray. A.D. 1796.

"Into this lively hope we are begotten by the *regenerating Sacrament of Baptism,* in which we are *born again to God as* His adopted children. 'Ye are all the children of God,' says the Apostle, 'by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ.' (Gal. iii. 26, 27.) Our Divine Master, accordingly, makes this His first lesson a fundamental point of doctrine, a most momentous truth, sealed with His asseveration, Verily, verily, (Amen, amen, in the original,) impressed upon the mind of Nicodemus. He was a well-disposed good man, without doubt, in search after Christ, whose attachment did not die with *Him,* but led him, in conjunction with Joseph, to pay honour to His dead body; yet his good dispositions, his most affectionate inward feelings, very desirable and necessary as they are in every lover and follower of Christ, were of quite a different consideration from what is included in Regeneration, which is entirely the work of God. For it is He Who wonderfully makes us anew in the womb of the Church, as toward our natural birth He framed us in our mother's womb; our second birth being equally the work of Divine power as the first. 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.' (John iii. 5.)

"Cornelius the centurion was a devout man, one that feared God with all his house, who gave much alms to the people, and prayed to God always. (Acts x.) This is a most amiable character, which met the Divine acceptance; but yet, as in the case of Nicodemus, *the water of Baptism*, after all the preparatory influence of the Holy Ghost, *was necessary, by its supernatural regenerating virtue, to effect and bring forth the new man.* 'Who can forbid water,' said St. Peter, 'that these should not be baptized?' Now that *Baptism* (which Greek word signifies *washing*) *is the element of Regeneration*, which nothing in us, or done by us, can effect, St. Paul, agreeably to his Divine Master's doctrine, most plainly assures us, in that passage of his Epistle to Titus, which he introduces in these affecting terms: 'After that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour; that being justified by His grace, we should be made heirs according to the hope of eternal life.' (Titus iii. 4, &c.) In these most memorable words, our restoration by the means of grace to the hope of glory is very plainly laid down; *our regeneration by Baptism or washing*, laid parallel with our justification, and all of grace; 'not of works,' says the same Apostle,

in his Epistle to the Ephesians, 'lest any man should boast; for we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.' (Ephes. ii. 9, 10.) For, although he insists that no works of ours, the holiest dispositions attainable by us, can establish our claim of right to eternal life, yet no inspired writer more earnestly presses the necessity of good works in order to salvation than does St. Paul.

"The Office of Baptism itself makes all this clear as day. Founding upon the word of our Lord, declaring the necessity *of Regeneration, or New Birth, by water and the Spirit,* the Church presents her prayer for the child's acceptance, sanctification, and new birth; that he may be so born again as to be made an heir of everlasting salvation, and the eternal kingdom promised by Christ, Who opened in His side, pierced upon the cross, a fountain for sin and for uncleanness. Baptized, (*washed,* that is,) *and made to live by the virtue of that blood and water, the Church unhesitatingly declares every such child to be regenerate,* and gives solemn thanks for it, in the conclusion of the Office; which would be the most solemn mockery of Almighty God, IF BAPTISMAL REGENERATION WERE NOT CLEARLY ASCERTAINED TO BE A DIVINELY REVEALED TRUTH, RECEIVED AND PRACTISED UPON BY THE PUREST ANTIQUITY. Indeed, in all the Liturgic forms for the Administration of Baptism, East and West, Greek and Latin; from

that in the ancient collection, called the Apostolical Constitutions, down to the excellent Office in the Book of Common Prayer; Regeneration *is inseparably connected with the reception of Baptism;* in the act of which the recipient is passive, for he could have no activity in giving himself life, more than a non-entity, a mere nothing, could create or produce itself into being, which is the work of the Almighty Creator alone." *Friendly Address on Baptismal Regeneration. New Edit.* (*Cheyne's*), pp. 10, 11, 17, 18.

Bp. Mant. A. D. 1817.

"There is a third reason, whence the necessity of our receiving the Holy Spirit appears; inasmuch as with *Him* we receive all the things that we want for our soul's good. It is indeed for these several offices that *He* is sent. *By Him we are first regenerated at our Baptism.* (Tit. iii. 5.) By *Him* we are afterwards Confirmed, in the imposition of hands. By *Him* we are 'renewed in the spirit of our minds,' when we fall into sin. By *Him* we are taught throughout our lives the things necessary to our spiritual welfare; put in mind of the things which we have forgotten; stirred up where we are dull; helped in our prayers; relieved in our infirmities; comforted in our heaviness; in a word, 'sealed to the day of our redemption,' and 'raised up again in the last day.' Go

all along, *even from our Baptism, to our very resurrection,* and we cannot do without *Him,* but receive *Him* we must." *Sermons,* vol. i. 332, 3. 4th edit. *Sermon XV.*

Bp. Ryder. A. D. 1817.

"The question of *Regeneration,* as far as it regards the use of the term, is, in my opinion, *satisfactorily determined by the Articles and Offices of our Church, and by the meaning uniformly annexed to it in the four first centuries of the Christian era.* I would therefore wish generally *to restrict the term to the Baptismal privileges,* and considering them as comprehending *not only an external admission into the invisible Church, not only a covenanted title to the pardon and grace of the Gospel, but even a degree of spiritual aid* vouchsafed and ready to offer itself to our acceptance or rejection at the dawn of reason: I would recommend a reference to those privileges in our discourses, as talents, which the hearers should have so improved as to bear interest, as seed which should have sprung up and produced fruit." *Primary Charge.*

Burrow. A. D. 1822.

"It is uncertain at what period of the history of the *Israelites* the use of Baptism originated. It is supposed by some, with the Patriarch *Jacob;* and

by others, with *Moses* in the desert; but there seems little doubt that it took its rise from the habit of cleansing with water all matters which were to be set apart as sacred, and dedicated to God.

"The *Jews* themselves originally, at Mount *Sinai*, entered into covenant with the outward signs of Circumcision, Baptism, and sacrifice. Circumcision and an offering were ever required of every male child of the Hebrews; and Baptism, likewise, was administered to the proselyte soon after he had submitted to the rite of Circumcision, and had made profession of the religious tenets, which, in presence of two or three grave witnesses, he embraced. He was then denominated *new born, or regenerate*, having solemnly renounced all former principles and connexions—having cast away, as it were, his former self, and adopted the name and characteristics of the nation into whose bosom he was admitted; having become, in all mutable respects, a new man."

* * * * * * *

"This Jewish Baptism, which was at that time only an ecclesiastical ceremony, *Jesus Christ consecrated to a more sublime and spiritual purpose:* and abolishing Circumcision, ordained it a Sacrament of *His* incipient Church. As, therefore, previously to this Sacramental institution, mankind became the children of God, in the sense in which the Jews were *His elect* and peculiar people, by Circum-

cision and immersion in water: so men now become the children of God in a Christian sense, and *entitled to the privileges of adoption by the Sacrament of Baptism alone.*

"*John* was sent by the command of God to preach repentance and to baptize in the faith of the promised Messiah; but his Baptism, the same in outward form, and of similar intent, as far as related to its general object, with the Jewish rite, was deficient in that which constituted it a Sacrament; *the power of the Spirit*, with which *He* was to baptize who came after *John*, and was mightier than he.

"*Christ Himself* condescended to be baptized by *John* in *Jordan, thus for ever consecrating the element of water* by the immersion, either total or partial, of *His* sacred Person in it; when the *Holy Ghost* visibly descended on *Him*, and the Eternal Father bore solemn witness to *His* Divine origin and mission. *Christ was baptized, not because* HE *required to be regenerated, in any sense*, but because it was expedient for the establishment of *His* title, that, as man, *He* should receive *the pledge of heavenly love;* and as the Son, this seal of *His* public appointment and consecration to the Messiah's offices, &c. &c.

"The sign or element in Baptism is water, in which the person is baptized in the Name of the Father, and of the Son, and of the Holy Ghost. And the water with which the neophyte is baptized,

is only sprinkled when climate, health, or other reason deemed by the Church to be sufficient, renders immersion inexpedient. The sacramental element is consecrated by prayer: and the invocation of the Holy Trinity, the three Witnesses in heaven, is solemnly and distinctively made according to the ordinance of *Christ* Himself. *The Minister in the form of administration, when he pronounces the words of dedication, bears witness in the name and by the command of God, that the person on whom the water is sprinkled, is* ACTUALLY CLEANSED AND SANCTIFIED *by the blood of Christ.* ACTUALLY RECEIVES—*if he be qualified to receive,* OR OPPOSE NO OBSTACLE *to the reception—the inward grace of which the water is divinely constituted the visible sign and pledge.*

"The second part of Baptism *is the inward grace, or thing signified.* Baptism is *not only an outward ceremony,* by which we are admitted into the visible Church, or a mere badge of Christianity: but it is the seal of a mutual covenant between God and man—*the sign or figure of present grace bestowed,* and the pledge of future benefits.

The specific grace which IS CONVEYED *to us in Baptism is* that *of Regeneration, or a new* SPIRITUAL *birth, by which we* ARE MADE *the children of grace,* being by nature, or by our natural birth, the children of wrath.' . . . . '*By that grace of God which* ACCOMPANIES *Baptism,* or, as it is called, *Regeneration,* we are *again born, not of corruptible seed, but of*

incorruptible. In the due reception of the Sacrament of Baptism, *a death unto sin, or liberation from our former bondage,* ACTUALLY TAKES PLACE; *and at the same time* IS EFFECTED *a new birth unto righteousness; or a translation into a state of imputed innocence, in which we are regarded,* not as offspring of the first Adam, subject to his guilt and condemnation, *but as members of Christ, participating in the imputation of His perfect obedience, and covered by* His *merits:* not as the sons of corrupt and rebellious earthly parents, *but as the children of an Heavenly Father, a reconciled and loving God:* not as the heirs of wrath and condemnation, *but as the inheritors of the kingdom of heaven, and of all the bliss and light and glory of that celestial abode, in the presence of the King of kings, for ever and for ever.*

"The word of institution implies, that the person baptized *is received into favour, and a state of acceptance and reconciliation,* with God the Father, for and through God the Son, *and that he is sanctified by God the Holy Ghost. Regeneration, therefore, comprehends remission of sins, both original and actual,* without which we should still remain in our natural state of guilt and condemnation; *and the gift of such a measure of the Spirit as shall quicken a new life in us; sanctify and cleanse us from the pollution of our nature;* and so prevent us with sufficient grace, that, though the principle of evil still remain within us, we may be enabled to exer-

cise a free will to good, and be qualified to enjoy the privileges attendant upon our adoption as the sons of God: *without which effusion of the Spirit we could not in any sense be considered the children of grace, or subjects of the Divine favour, purchased for us with the precious blood of the Lamb of God.*"

* * * * * * *

"Those, however, who are not arrived at the age of reason, and cannot understand or enter into any engagement for themselves, are plainly incapable of the repentance and faith, which are required of adults, as the terms on which God will enter into covenant with them. Children, therefore, who have all a title by promise to the blessings of the covenant, are admitted to partake of this initiatory Sacrament, in the faith of the Church; engagement being made in the name of the infants by their sureties, that when they grow up, they will perform all that is incumbent on them as faithful members of *Christ's* Church. *And all infants receiving the outward form properly administered,* RECEIVE ALSO THE INWARD AND SPIRITUAL GRACE OF REGENERATION, *together with all the benefits included in it.*" * * * * *

"*Adults, with sincere repentance and stedfast faith,* AND ALL INFANTS WITHOUT EXCEPTION, *coming to Baptism, rightly,* i. e. *according to the ordinance and conditions prescribed by Christ Himself,* receive the Sacrament, and ARE MADE PARTAKERS OF THE HEAVENLY GRACE. *The union of the sign and thing*

signified is complete to them. Together with the outward sprinkling of water, they receive the inward affusion of the Spirit. They are regenerated and endued with all the hopes and privileges of the children of God."

"*Regeneration*, or the New Birth, cannot any more than the natural birth, occur more than once: *but the preventing and sanctifying grace of the Spirit, which is bestowed in Regeneration*, may for a time, or may finally be lost." . . . . . "If through wilful blindness, or habitual sinfulness, *the Spirit be quenched, and the other advantages* ACQUIRED AT BAPTISM be forfeited, this one still remains, namely, the covenant promise of God, that upon sincere repentance the sinner shall be restored to *favour*." Summary of Christian Faith and Practice, vol. ii. part ii. chap. 3. §§. 3, 4, 5, 10, 11, 12, 13, 14, 15, 16.

BETHELL. (Bishop of Bangor.) A.D. 1832.

"There are persons who think that *this necessary connection between Baptism and Regeneration, which results from the obvious construction of Scripture and our Baptismal Offices*, is untenable upon principles of reason. In their opinion, common sense forbids us to suppose that Baptism, which is the work of man upon the body, is ordinarily *accompanied with Regeneration*, which is the work of God upon the soul; or that the sprinkling of the human body with water can be

followed by a change of this magnitude and importance. *But surely it becomes us rather to accept God's boons and bounties, in the way which He has prescribed, with humility and thankfulness, than to bring His ordinances and revelations to the standard of our own reason.* If a doctrine has no foundation in Scripture, or is only built on a *few obscure* passages, whilst it is contradicted by *the whole tenour and current* of Holy Writ, these are good grounds for its rejection; and we shall generally find that the support which it seems to derive from Scripture, may be removed by the aid of received and general principles of interpretation. But where a doctrine is in no sense *contradictory* to reason and experience, where it harmonizes with the whole system of revealed religion, and where the language in which it is contained is plain and intelligible, it has every claim to our assent, and ought not lightly to be called in question. For my own part, I am at a loss to discover why this doctrine is more unreasonable than the doctrines of original sin, the incarnation of the Son of God, atonement by His blood, or the resurrection of the body; and why it is not to be received with the same assurance of faith, and the same freedom from sceptical doubts and ambitious curiosity.

"Yet it often happens, that where we are unable to penetrate into the nature of the truths revealed to us, or to trace out the connection between

causes and effects, we can discover some probable presumptions and grounds of reason, which so far as our benefit is intended, and our interest concerned, furnish us with a clue to their propriety and suitableness. Some presumptions and probabilities of this kind may be assigned for this institution of our Saviour, and for the *close union which He has established by His word and promise between outward Baptism and spiritual Regeneration.*

"In the first place, this institution is founded upon known principles, and appears to be a benevolent accommodation to the weakness of human nature, and the customs of common life. In all ages and countries, the transfer of property and the conveyance of grants, privileges, and offices, have commonly been attended with some outward signs or symbolical actions. Personal freedom, the freedom of cities, magistracies, and even royalty itself, have been conferred in this manner. The sealing or stamping of public or private property, legal instruments, investitures, and inaugurations, were forms and ceremonies familiar to the minds of mankind. The same customs had been introduced into the religions of the world. External symbols were tokens of initiation into the mysteries of the pagan deities; and were used by the Jews in the reception of their proselytes: and God had sanctioned them, by admitting the Israelites to the privileges and promises of the old

covenant, through the medium of circumcision. *When, therefore, our Saviour adopted the same mode of initiation and investiture, conveying to His disciples the forgiveness of their sins, and the privileges, blessings, and promises of the covenant of grace, through means of an outward sign, which was already familiar to their minds, and the import of which they well understood,* this institution fell in with the views and customs of those persons for whose use it was intended, and was a merciful condescension to the feelings and habits of mankind.

"In the next place, we must observe, that the leading parts and peculiar doctrines of Christianity are addressed almost exclusively to our faith. Christ's hearers were required to believe, upon the strength of those evidences that were before them, and in direct opposition to their popular prejudices and prepossessions, that He was the Messiah, or *He that should come into the world.* In the same manner, the doctrines which relate to His person and the purposes of His mission, His Godhead and incarnation, redemption, atonement, sanctification by His Spirit, the resurrection of the body, and the circumstances of the last judgment, are proposed to our faith; and the benefit which we are to derive from them depends in a great measure upon the stedfastness of our belief in their certainty. What is the exact nature of the union between God and man in our Saviour's person; how the

death of Christ atones for our sins, and purges our consciences from dead works; by what process the Holy Ghost acts upon the human soul,—are questions with which we have no concern. If the truths themselves are plainly revealed in Scripture, and Scripture contains the word of God, we must receive them with the same assurance as if we could analyze and expound them with the most minute accuracy, and penetrate into the secret parts of the Divine economy. *But the doctrine of Regeneration in Baptism stands precisely on the same footing with these weighty truths, and harmonizes with the whole scheme of revealed religion. It is proposed to our belief, and is intended to be a test and exercise of it:* it demands of us the same kind of assent, which we owe to the other peculiar doctrines of Christianity; and *it is our business to believe it in the simplicity with which it is taught us, without attempting to unravel God's mysterious operations on the soul, and without being offended at the meanness of the instruments, through which pardon and grace are made over to us.*

"But farther. *Our Regeneration in Baptism, implying this close connection between the grace bestowed and the sign which denotes it,* is an act of tenderness and mercy, not less worthy of God's infinite benevolence, than analogous to the whole course of His dealings with man. Goodness, indeed, seems to be the leading feature of His

government, and the key to His mysterious dispensations: *and those theological systems which straiten His goodness, and depend principally on abstract views of His sovereignty and glory, will be found on investigation to have no foundation in His word, nor in the history and experience of mankind.* But if man, considered as an alien from God and a child of wrath, had been left to collect the assurance of adoption into His family and restoration to His favour, in the best way that he was able, without any specific form or positive consignation of these privileges and blessings, he would have been placed, as it were, without chart or compass, in a troubled sea of doubt, suspense, and anxiety, and would have been tempted to resort to fanciful and fanatical criterions of sonship and reconciliation. But on the principles which our Church deduces from Scripture, he receives in the Sacrament of Baptism such comfortable assurances of God's favour and loving-kindness, as are sufficient, if duly prized and religiously pondered, to bring peace to his mind, and to invigorate his soul to duty. For, on these principles, the convert to the faith of Christ, *who receives Baptism rightly, may assure himself, as certainly as God is true, and His promises in Christ are yea and amen,* (2 Cor. i. 20.) *so surely is he released from the bond and penalty of his sins, endowed with the earnest of the Holy Ghost, as a principle of new and holy life and holy endeavour, and enrolled*

among the children of God, and the inheritors of the kingdom of heaven. On the same principles, the parent will 'not doubt but earnestly believe' that his child, who was 'born in sin and in the wrath of God, *is by the laver of Regeneration in Baptism received into the number of His children, and heirs of everlasting life.*' Here we rest on sure ground. And the very fact that our Regeneration in Baptism, as stated and believed by the Church, is a strong evidence of God's goodness and condescension to fallen man, amounts to a presumption of its truth, since, whilst it cannot be charged with unreasonableness, it shews that it is suitable to our wants, and analogous to the general course of the Divine economy.

"Since then this theory of Regeneration, independently of the paramount authority of Scripture, is raised on a foundation of sound sense and sober argument, and is free from every suspicion of unreasonableness and absurdity; and since, without attempting to fathom the depths of this mystery of godliness, we can discover some probable grounds and reasons of the connection which our Saviour has established between Baptism and Regeneration, we shall not act wisely if we renounce the faith of our forefathers in Christianity, upon 'the mere show of a conceit;' and exchange it for any of those novel and discordant theories, which the ingenuity of modern theologians has substituted for it. Having learned that *he that believeth and is*

baptized shall be saved, that *Baptism doth save us,* that we are saved *by the washing of Regeneration,* and that *except a man be born again of water and of the Spirit, he cannot enter into the kingdom of God,* we shall do well to be contented with the plain and literal interpretation, which our own Church and the ancient Christians have put upon these texts, and the simple and obvious conclusions which they have drawn from them. Some minds may be captivated with the theories to which they have attached themselves, and others may find a pleasure in solving problems and difficulties of their own creation. But the plain straightforward path of Scriptural truth, whilst it presents us with no such objects as can fascinate the imagination, or pamper the vanity of the understanding, is beset with no toils, and presents few perplexing difficulties to a believing and humble mind." *From the View of Regeneration in Baptism.*

GARDEN. A.D. 1849.

"The majority of the Clergy have ever held *Baptismal Regeneration:* but among those connected with the party which formally opposed it, large concessions were made. The late *Mr. Simeon acknowledged, that any use of the word regeneration, which separated it from the benefits of Baptism, was wholly modern. Mr. Jerram,* some twelve or four-

teen years ago, published a candid narration of the progress of his mind on this point, and shewed how he was led to see his error in opposing the orthodox doctrine." *Nature and Benefits of Holy Baptism,* page 4, note.

Rev. H. Melvill. A. D. 1850.

"That the Church of England *does hold and does teach Baptismal Regeneration,* would never, we must venture to think, have been disputed, had not men been anxious to remain in *Her* Communion, and yet to make *Her* formularies square with their own private notions.

"We really think, that no fair, no straightforward dealing can get rid of the conclusion, that the *Church holds what is called Baptismal Regeneration.* You may dislike the doctrine; you may wish it expunged from the Prayer Book; but so long as I subscribe to that Prayer Book, and so long as I officiate according to the terms of that Prayer Book, *I do not see how I can be commonly honest, and yet deny that every baptized person is on that account regenerate.*" Sermons, vol. ii. pp. 237, 238.

Archideacon Robert I. Wilberforce. A. D. 1850.

"The intention of the Giver of grace is held by the Church to be sufficiently expounded by His actions. To suppose that God sanctions the min-

istration of Baptism to infants as a means of joining them to the Body of Christ, while by a secret decree He incapacitates those on whom the blessing is bestowed from profiting by His bounty, is incompatible not only with His mercy, but with His truth. Such a supposition was rejected, as we have seen, even by Divines who had been delegates at Dort, as rendering the tenet of Reprobation too revolting, and outdoing the rigours of Fatalism itself. And the Church pronounces against it, by declaring to the friends of every child; 'Doubt ye not therefore, but earnestly believe, that He will likewise favourably receive this present infant.'" *Doctrine of Holy Baptism*, p. 304.

ADDENDA.

Luther. A.D. 1540.

"He setteth forth the grace of God given to us in Baptism, with words very full of praise and commendation: he calleth Baptism a washing, whereby not the feet and hands, but the whole man is once washed, purified, and saved." *Sermon on being under the Law and under Grace, quoted by Maurice, Kingdom of Christ*, vol. i. p. 85.

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